BOSTON UNIVERSITY

GRADUATE SCHOOL

DISSERTATION

BELIEF PATTERNS AND SOCIAL CHARACTERISTICS OF AMERICAN METHODIST LAYMEN

by

Charles Henry Moore

A.B., Central Methodist College, 1955

S.T.B., Boston University School of Theology, 1958

submitted in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

1969

Approved by

First Reader Herbert E. Stotts
Professor of Sociology of Religion

Second Reader Bernard J. Phillips
Professor of Sociology and Anthropology

BELIEF PATTERNS AND SOCIAL CHARACTERISTICS OF AMERICAN METHODIST LAYMEN

Charles Henry Moore, Ph.D.
Boston University Graduate School

Major Professor: Herbert E. Stotts, Professor of Sociology of Religion

Problem. The problem is to arrive at a more adequate understanding of the relationship of the religious beliefs, the socio-ethical beliefs and the social characteristics of Methodist laymen through ideal type analysis. Prototype and ideal type are used synonymously in this study. The primary source is a questionnaire developed by the faculty of Boston University School of Theology. This instrument was developed for the study *Methodism and Society* and is titled MESTA Research II.

Hypotheses. The purposes are illustrated by these null hypotheses.

1. There is no correlation among commonly held theological beliefs. (Bible, God, Man, Jesus)

2. There is no correlation between commonly held socio-ethical beliefs. (Race, Politics, Temperance, Economics)

3. There is no observable response pattern or consistency between an individual's theological and socio-ethical beliefs.

4. There is no observable response pattern or consistency between an individual's theological and socio-ethical beliefs and his demographic characteristics.

5. There is no difference between the beliefs of laymen and ministers.

Procedure. The results of this study were obtained from questionnaires completed by 5098 members representing 273 Methodist Charges in the United States. The distribution of respondents is a representative sample. The possible exception is the small number of responses from Negroes of the Central Jurisdiction.

Conclusions. 1. Basic beliefs concerning the nature of God, Jesus Christ, the Bible, Man, the Church, and similar issues are not related in a consistent manner when they are correlated as separate beliefs. Significant correlations are evident when a number of items are combined to produce a composite score for questions on the Orthodox-Liberal continuum and then compared with a composite score of another scale such as Calvinist-Arminian.

2. Issues related to Socio-Ethical beliefs (Race, Temperance, War, and Politics) do not indicate high correlations when placed on a Conservative-Liberal continuum.

3. The relationship of religious beliefs to socio-ethical beliefs did not produce meaningful correlations when the questions were related either individually or in groups.

4. Belief patterns are related to the social and demographic background of Methodists in that education, family income, attendance at worship, occupation, and denominational background are some of the significant variables. As family income and educational categories increase and as the attendance at worship categories decrease, theological beliefs become more liberal while socio-ethical beliefs become more conservative. The inconsistency between theological and socio-ethical beliefs when controlled by some social background characteristics is significant.

5. Ministers are significantly more conservative than laymen in their theological beliefs and more liberal in their socio-ethical beliefs. Ministers show less variation and avoid extreme positions.

6. Prototypes of religious beliefs can be developed through a holistic approach which combines several basic beliefs of a continuum. Such types as Orthodox, Moderate Orthodox, Middle of the Road, Moderate Liberal, and Liberal styles can serve as analytical

constructs to aid in the understanding of Methodist belief styles.

7. Research methodology which combines a number of related issues to produce a total score is a significant approach in the analysis of belief styles and produces higher correlation coefficients and a more composite understanding of these data than individual issues or item analysis.

8. Liberal prototypes are more consistent in their beliefs than Conservative prototypes. A Liberal style on one scale is more likely to be associated with a Liberal type on another. An Orthodox respondent in one scale is more likely to move to a Middle of the Road position in another scale.

PREFACE

The major concern of this paper is directed toward a more adequate understanding of religious beliefs. A functionalist approach to the sociological study of religion has demonstrated that the rites and rituals of primitive religions occupy a more primary role in the interaction process of ritual and belief. It has also been demonstrated that in major religions of the East the rites also seem to be the more important and causal factor in religious interaction.

This emphasis upon beliefs seeks to develop ideal types to determine the relative nature and consistency of religious beliefs for a large segment of the Protestant Church in the United States. This study is conceived of as part of the approach to a much larger problem, namely, whether the emphasis on beliefs is a unique phenomenon of Protestant Christianity.

Such an undertaking would not have been possible without the help and encouragement of the faculty of Boston University School of Theology. This writer wishes to express his special appreciation to those faculty who were directly involved in the development of the primary instrument used in this study. To Nils Ehrenstrom,

Project Director of the MESTA[1] Study and to those directly responsible for its final presentation, Richard M. Cameron, Walter G. Muelder, Paul S. Schilling,,Paul Deats, Jr., thank you for your contributions and encouragements. To Bernard S. Phillips, for your enthusiasm and contributions to the study and for your willingness to serve as second reader, thank you.

To Herbert E. Stotts, also a contributor to the final presentation of the MESTA Study, for your friendship, encouragement, and guidance as first reader, the writer extends his sincere appreciation and admiration.

The staff of Boston University Computing Center, and especially John Alman and Sylvia Fleisch, offered many helpful suggestions and gave liberally of their time to provide for the countless hours of computer work in this study. Without their help such an understanding would not have been possible.

Finally, appreciation is expressed to the Interagency Committee on Research of The Methodist Church for financial assistance to help with some of the mechanics of data processing for this study.

---

[1] The term "MESTA," frequently used in this study, is an abbreviation of the original working title, "Methodist Social Thought and Action."

TABLE OF CONTENTS

Page
PREFACE iii

TABLE OF CONTENTS iv

LIST OF TABLES iiiv

LIST OF ILLUSTRATIONS xiii

Chapter
I. INTRODUCTION 1

    Definition of the Problem
    Purpose
    Hypotheses
    Procedure

II. DEVELOPMENT OF SOCIAL THEORY 28

    Ideal Type Analysis
    Sociology of Knowledge

III. DEVELOPMENT OF PROTOTYPIC THEOLOGICAL BELIEFS 41

    Classification and Analysis of Religious Beliefs
        Orthodox-Liberal Scale Analysis
        Calvinist-Arminian Scale Analysis
        Intra-Scale Analysis of Religious Beliefs
    Ranking of Ideal Types
        The Methodist Orthodox-Liberal Styles
        The Methodist Calvinist-Arminian Styles
    Standards for Accepting Prototypic Structures

IV. DEVELOPMENT OF PROTOTYPIC SOCIO-ETHICAL BELIEFS 97

Socio-Ethical Configuration Prototypes
    Church and its Ministry
    Configurations of Questions on Race
    Configurations of Questions on Social Change
    Configurations on Questions of Politics
    Configurations of Private Ethics
Standards for Accepting Prototypical Structures

V. CORRELATION OF RELIGIOUS AND SOCIO-ETHICAL BELIEFS 122

VI. CORRELATION OF THEOLOGICAL AND SOCIO-ETHICAL BELIEFS WITH SOCIAL AND RELIGIOUS INVOLVEMENTS 129

Purpose
Jurisdiction
Age
Education
Occupation
Family Income
Size of Community
Former Denominational Affiliation
Size of Church
Attendance at Worship
Weekly Contribution to the Church

VII. COMPARISON OF BELIEFS FOR LAYMEN AND MINISTERS 157

Difference in Religious Beliefs
Difference in Socio-Ethical Beliefs
Comparison of Religious Prototypes

VIII. SUMMARY AND CONCLUSIONS 175

Methodological Approach
Validity of Methodology

Significance of Methodology
Testing and Validation of Hypotheses
Serendipity Factors
Conclusion

APPENDIX A 193

APPENDIX B 219

BIBLIOGRAPHY 229

LIST OF TABLES

Table Page

1. Distribution of 22,435 Methodist Churches by Jurisdiction Compared With 273 Responding Churches . . . 11

2. Distribution of 9,691,916 Methodists by Jurisdiction Compared to 5,098 Mesta Respondents 11

3. Distribution of 6,961,916 Methodists by Size of Community Compared to 5,098 Mesta Respondents . . 12

4. Distribution of 9,691,916 Methodists by Size of Church Compared to 5,098 Persons Responding 12

5. Comparison of 121,188,924 Persons Aged 10 and Over in the U.S. Population With the 5,098 Respondents 15

6. Marital Status of 11,703,400 U.S. Residents 14 Years of Age and Over Compared to 5,098 Methodist Respondents 16

7. A Theological Configuration of Modal Responses From 5 Orthodox-Liberal Questions for 5,098 Methodists . . 46

8. Bivariate Distribution of Question 1--(The Bible) by Question 2--(Gid Is) for 4607 Methodist Laymen . . 49

9. Bivariate Distribution of Question 1--(The Bible) by Question 6--(Jesus Christ) for 4607 Methodist Laymen 52

10. Bivariate Distribution of Question 2--(God Is) by Question 6--(Jesus Christ Is) for 4607 Methodist Laymen 55

11. A Theological Configuration of Modal Responses From Five Calvin-Arminian Questions for 5098 Methodists 59

12. Bivariate Distribution of Question 8--(Men Are Saved) by Question 9--(Religious Experience) for 4607 Methodist Laymen 61

13. Bivariate Distribution of Question 8--(Men Are Saved) by Question 11--(The Aim of Missions) for 4607 Methodist Laymen 63

14. Bivariate Distribution of Question 9--(Religious Experience) by Question 11--(The Aim of Missions) for 4607 Methodist Laymen 65

15. Bivariate Distribution of Question 1--(The Bible) by Question 8--(Men Are Saved) for 4607 Methodist Laymen 70

16. Bivariate Distribution of Question 1--(The Bible) by Question 9--(Religious Experience) for 4607 Methodist Laymen 71

17. Bivariate Distribution of Question 1--(The Bible) by Question 11--(The Aim of Missions) for 4607 Methodist Laymen 72

18. Bivariate Distribution of Question 2--(God Is) by Question 8--(Men Are Saved) for 4607 Methodist Laymen 74

19. Bivariate Distribution of Question 2--(God Is) by Question 9--(Religious Experience) for 4607 Methodist Laymen 75

20. Bivariate Distribution of Question 2--(God Is) by Question 11--(The Aim of Missions) for 4607 Methodist Laymen 78

21. Bivariate Distribution of Question 6--(Jesus Christ Is) by Question 8--(Men Are Saved) for 4607 Methodist Laymen 79

22. Bivariate Distribution of Question 6--(Jesus Christ Is) by Question 9--(The Aim of Missions) for 4607 Methodist Laymen 80

23. Bivariate Distribution of Question 6--(Jesus Christ Is) by Question 11--(The Aim of Missions) for 4607 Methodist Laymen 81

24. Bivariate Distribution of Question 28--(Race) by Question 29--(Race in the Organization of the Methodist Church) for 4607 Methodist Laymen 119

25. A Distribution of the Means of Total Scores by Jurisdiction for Questions of Religious and Socio-Ethical Beliefs for 5031 Methodists . . . .

26. A Distribution of the Means of Total Scores by Age for Questions of Religious and Political Beliefs for 4441 Methodists 134

27. A Distribution of the Means of Total Scores by Education for Questions of Religious and Political Beliefs for 4437 Methodists 136

28. A Distribution of the Means of Total Scores by Occupation for Questions of Religious and Socio-Ethical Beliefs for 2253 Gainfully Employed Methodist Laymen 139

29. A Distribution of the Means of Total Scores by Family Income for Questions of Religious and Political Beliefs for 4165 Methodist Laymen 142

30. A Distribution of the Means of Total Scores by Size of Community for Questions of Religious and Socio-Ethical Beliefs for 4895 Methodists 146

31. A Distribution of the Means of Total Scores by the Church in Which One is Reared for Questions of Religious and Socio-Ethical Beliefs for 5098 Methodists 148

32. A Distribution of the Means of Total Scores by Size of Church for Questions of Religious and Socio-Ethical Beliefs for 4499 Methodists 151

33. A Distribution of the Means of Total Scores by Attendance at Worship for Questions of Religious and Socio-Ethical Beliefs for 4237 Methodist Laymen 153

34. A Distribution of the Means of Total Scores by Weekly Contributions to the Church for Religious and Political Beleifs for 4292 Methodist Laymen 156

35. A Comparison of the Means and Standard Deviations of the Total Scores of Questions 1,2,3,4 and 6 for 5098 Methodists and 491 Ministers 158

36. A Comparison of the Means and Standard Deviations of the Total Scores for Questions in the Calvinist-Arminian Scale for 5098 Methodists and 491 Ministers . . 160

37. A Comparison of the Means and Standard Deviations of the Total Scores of Five Guidance Questions for 5098 Methodists and 491 Ministers 161

38. A Comparison of the Means and Standard Deviations of the Total Scores of 8 Political Issues for 5098 Methodists and 491 Ministers 162

39. A Comparison of the Difference Between 491 Ministers and 5098 Methodists in Question 16 on The Nature of Laity 163

40. A Comparison of the Differences Between 491 Ministers and 5098 Methodists in Question 38 on the Choice of Occupations 164

41. A Bivariate Distribution of Total Scores for Selected Questions in the Orthodox-Liberal Scale by Questions in the Calvinist-Arminian Scale for 491 Ministers 167

42. A Distribution of Orthodox-Liberal Prototypes by Calvinist-Arminian Beliefs for 5098 Methodists . . . 179

43. A Distribution of Orthodox-Liberal Prototypes by Personal Social Beliefs for 5098 Methodists 180

44. A Distribution of Orthodox-Liberal Prototypes by the Source of One's Guidance for 5098 Methodists . 182

45. A Distribution of Calvinist-Arminian Prototypes by Orthodox-Liberal Beliefs for 5098 Methodists 184

46. A Distribution of Calvinist-Arminian Prototypes by Personal Social Beliefs for 5098 Methodists 185

LIST OF ILLUSTRATIONS

Chart Page

I. A Comparison of Orthodox-Liberal Prototypes by Per Cent for 5098 Methodists and 491 Ministers . . 170

II. A Comparison of Orthodox-Liberal Prototypes by Per Cent for 5098 Methodists and 491 Ministers . . 171

CHAPTER I

INTRODUCTION

Definition of the Problem

The problem is to arrive at a more adequate understanding of the relationship of religious beliefs, socio-ethical beliefs and the social characteristics of the Methodist laymen through ideal type analysis.

The basic and primary source used for this study is a questionnaire developed by the faculty of Boston University School of Theology to study Methodist Social Thought and Action. This instrument was developed for the second phase of the study Methodism and Society and is titled MESTA Research II Questionnaire or MR II.

The research objective is considered under two primary approaches. The problem to which this study is directed is both general and specific. In the first place the general exploration to determine legitimate and feasible areas of inquiry was essential in defining the more specific problem. The vast amount of material available in the primary research instrument necessitated refinement and consolidation enabling definition of more specific problems. The first exploratory procedures were conducted in an eclectic manner with the principal direction coming from the preliminary investigations of the MESTA Research II questionnaire. This study of Methodist Economic Social Thought and Action was part of a four volume work written by members of the Boston University School of Theology Faculty.[1] One essential purpose of this first phase was to discover those beliefs and characteristics which were the most reliable and consistent for the purpose of this study. A second consideration of the exploratory phase was the search for and the adaption of adequate research theory to facilitate the formulation of a more specific purpose and the construction of related hypotheses.

From the formulation of these preliminary data the basic problem was defined. The theoretical structure of ideal type analysis provides a feasible research method.[2]

A copy of the questionnaire appears in the appendix; however an explanation of the design and construction will facilitate an understanding of the approach to the problem. The overall design of the questionnaire is divided into four parts.

---

[1] Cameron, Richard M. Methodism and Society in Historical Perspective. Vol. 1.
Muelder, Walter G. Methodism and Society in the Twentieth Century. Vol. II.
Schilling, S. Paul Methodism and Society in Theological Perspective. Vol. III.
Stotts, Herbert E. and Deats, Paul Methodism and Society: Guidelines for Strategy Vol. IV (New York and Nashville: Abingdon Press, 1960-1962).

[2] A study of ideal type analysis and its relevance to this research is found in chapter two of this study.

Part I covering religious beliefs utilizes five different scales for the ranking of individual beliefs.[1]

The first seven questions in Part I of Religious Beliefs were designed for a continuum which ranged from orthodox to liberal. At one extreme "orthodox" represents the traditional doctrinal positions. Endorsement of this position indicates literal acceptance of conventional creedal positions. The orthodox position indicates a literal interpretation of "the miracles and fulfillment of prophecy recorded in the inerrant and infallible Bible."[2] This interpretation leads to a definite distinction between the natural world in which man lives and operates and the supernatural which is ordained by God and it is neither possible nor necessary for man to explain the latter events by reason. Question two on the nature of God will be used to illustrate the various positions for this scale. The orthodox position, which might be thought of as being to the left of the center of the continuum, reads: "God is the awesome being, wholly other than man and the world whom we encounter only in Jesus Christ."

---

[1] Stotts and Deats, op. cit., pp. 319ff. This contains the most complete published description of the questionnaire design.

[2] W. Seward Salisbury, Religion In American Culture (Homewood, Ill.: The Dorsey Press, 1964), p. 121.

The liberal extreme of the continuum is representative of a position which is generally exempt from external pressure and authority. Endorsement of this choice would indicate a willingness to accept Biblical criticism and to reevaluate basic Christian beliefs in a time which is dominated by scientific technology and social change.[1] This tradition would place a major emphasis upon the immanence of God as he dwells and works in the world through nature. The liberal position on the nature of God in question two reads: "God is the name given to our highest human aspirations." The moderate orthodox statement is characterized by a position which is more liberal than, or to the right of, the extreme conservative position. This position still contains its orthodox nature. This statement reads: "God is the omnipotent Lord who exists eternally in three persons and whose righteous will rules his whole creation." This question happens to be one with five responses with the third, or middle, position reading "God is the supremely personal Spirit who works in nature and history to realize his purposes." The moderate liberal position moves to the right of middle ground but falls to the left of the extreme position. It is characterized by the statement: "God is the creative, perfecting power in nature and history which supports and makes possible the realization of values."

---

[1] Ibid., 120.

These first seven questions are centered around basic beliefs of the Christian tradition to make a distinction between orthodox and liberal.

Questions eight through twelve are to assess historical positions of the Protestant Reformation referred to as the Calvinist-Arminian controversey. The lower numerical position of this continuum is designed to represent the Calvinist doctrine which proclaims man's complete dependence upon God. Here the extreme left or lower end of the continuum can be characterized by the example of position one in question twelve on the nature of the Kingdom of God. The Calvinist position here is: "The Kingdom of God is the supernatural reign of God to be established wholly by divine action." The Arminian position characterized by the emphasis upon man's freedom and reliance upon good "works" and personal achievement in the quest for salvation is represented by the higher scale values. This extreme Arminian position at the right end of the scale is found in position four of question twelve. The response is: "The Kingdom of God is a name for the ideal social order to be built wholly by human wisdom and effort."

As there are only four responses in this question the middle two responses are thought of as being on either side of the center. To the left of center and right of the Calvinist position is the Moderate Calvinist statement which reads: "The Kingdom of God is the righteous rule of God which depends mainly on God's initiative, but requires man's cooperation." The moderate Arminian position to the right of the center and left of the extreme position is characterized by the response: "The Kingdom of God is the fulfillment of God's purpose which depends mainly on the efforts of men aided by God."

The third section of Part I, questions thirteen through twenty, is built on a scale of relevance and is designed to ascertain the respondents concern for matters of religious belief and conduct. Questions fourteen and twenty in this section do not fit into this relevance scale. The number one position in this scale represents the position with the greatest personal concern or relevance. It is necessary to note that the other extreme of this continuum does not always represent unconcern or irrelevance.

Questions fourteen and twenty are on a functional scale. The lower position on this scale would indicate that a person believes in the divine establishment of normative behavior with the other extreme represented by a pragmatic humanistic understanding of the normative behavior.

While the original intent was to have questions thirteen through twenty fit into a scale in the same manner as the first twelve, this was not the case. Additional work with the questionnaire after the present results were obtained indicated that this scale was not nearly as clear and dependable as the first two. Therefore the results of questions in this scale are analyzed in combinations of two or three or as individual questions rather than using any type of total score which would be representative of all or even a large portion of these questions.

In these first twenty questions as well as in the questions of Part II on Ethical and Social Beliefs it was impossible to construct the statements in such a way that they would fit into a true Likert scale with each position being equidistant from the other and where the extreme positions on one question would be equally extreme in all others.

Section five in Part I, questions twenty-one through twenty-five, is designed to evaluate the affective relationship of religious teaching upon socio-ethical questions. Position one for these questions indicates that the respondent feels extreme dependence upon his religious teaching for guiding his conduct. Position four represents a relativistic attitude which is not consciously related to religious beliefs and teaching.

Part II is not constructed with any unified scale. The intent was to construct questions on Ethical and Social Beliefs with the most commonly held views represented. For the most part these questions follow a pattern of conservative to liberal. The extreme conservative position is represented by the disposition to maintain established institutions and the status quo. In some questions this position would also indicate a non-integration of political, socio-ethical and religious beliefs. The extreme liberal position may be exemplified by: examination and criticism of existing institutions, the granting of greater and equal freedom to all individuals, and greater governmental control in questions of a political nature.

The first forty-four questions of the MR II instrument were designed with each question having four or five possibilities. The two or three positions between the ends of the continuum are more moderate expressions of the extreme and in the case of a five answer question, the third answer is thought of as the midpoint.

The order of the scales was rotated in the instrument which the respondent completed. A position such as a moderate conservative would not appear in the same place in every question and could not be determined without reading all of the possibilities.

Part III, Social Action, which includes questions forty-five through fifty-eight, is designed to assess the social involvement and motivational factors. An analysis of this part is not in the scope of this study.

Part IV, Social Background, questions fifty-nine through seventy-eight, defines the demographic and social characteristics of the Methodist responding to this questionnaire.

Questions in this section need no explanation except to say that some of the items were chosen so that the validity of the sample might be assessed by comparing them with the available data on the membership and structure of the Methodist Church.

After repeated pre-testing and receiving reactions and suggestions from laymen and theologians the questionnaire was refined and rewritten several times. Three goals were established and served as guidelines. One was the relating of the questions to current belief systems. A second was the adaptation of questions to scales which would permit meaningful correlative measurement. A third goal was the need to state the questions and responses in terms which would be understood by the various members of the Methodist Church.

To arrive at an adequate sample of the membership of the Methodist Church in the United States a one per cent sample size was thought adequate. Every 60th charge of the Church was selected from the computer listing of the Board of Missions of the Methodist Church as the first step. The pastor of each of the selected charges was then asked if he would be willing to help in obtaining the desired information from his congregation. From the initial and follow-up request the pastors of 357 charges agreed to cooperate. When a charge from the original list could not participate in the study a similar charge was selected. The substitute charge was one of the same membership size, located in the same size community, and in the same district as the original selection. In order to facilitate returns which would be representative of the original sample, the cooperation of the Bishop in each episcopal area was requested thereby giving the request official endorsement.

Cooperating charges were then asked to select without bias every tenth person from their membership and give the questionnaire to those individuals. The respondents were to complete the questionnaire and return it in a sealed envelope to the pastor or directly to Boston University School of Theology. Two hundred seventy-three charges returned 5098 usable questionnaires and the returned questionnaires were compared to the known demographic distributions within the church. Three known control characteristics were: (1) jurisdiction, (2) size of community, and (3) size of church. The following tables are indicative of the sample when it is compared to these three controls.

TABLE 1

Distribution of 22,435 Methodist Churches by Jurisdiction
Compared with 273 Responding Churches[a]

	Jurisdictions[b]						
	Total	Central	NC	NE	SC	SE	W
All Charges	100%	7.3	22.3	20.8	19.3	23.4	6.9
MESTA Sample	100%	4.0	27.0	30.7	12.8	16.8	8.7

[a] Source Book of Town and Country Methodism, ed. by Roy A. Sturm (Philadelphia; Division of National Missions of the Board of Missions of The Methodist Church, 1955), p. 147. Section quoted was by Herbert E. Stotts.

[b] In this table and throughout the paper, the alphabetical symbols designate respectively the Central, North Central, Northeastern, South Central, Southeastern, and Western Jurisdictions.

TABLE 2

Distribution of 9,691,916 Methodists by Jurisdiction
Compared to 5,098 MESTA Respondents[a]

	Jurisdictions						
	Total	Central	NC	NE	SC	SE	W
All Methodists	100%	3.7	23.3	19.8	19.6	27.3	6.3
MESTA Sample	100%	1.3	37.6	19.8	12.8	18.4	10.1

[a] General Minutes of the Annual Conferences of the Methodist Church, 1958.

TABLE 3

Distribution of 6,961,916 Methodists by Size of Community
Compared to 5,098 MESTA Respondents[a]

		Size of Community				
	Total	0-2,499	2,500-9,999	10,000-99,999	100,000 up	NR
All Methodists	100%	39.3	17.8	20.9	16.3	5.7
MESTA Sample	100%	36.9	16.4	23.2	19.8	3.7

[a] Source Book of Town and Country Methodism, p. 126. Data on distribution by size of community are not available for the other members of The Methodist Church. NR designates no response.

TABLE 4

Distribution of 9,691,916 Methodists by Size of Church
Compared to 5,098 Persons Responding[b]

		Size of Church				
	Total	0-249	250-499	500-999	1,000 up	NR
All Methodists	100%	19.7	24.5	30.2	24.4	1.2
MESTA Sample	100%	25.8	23.3	17.5	21.6	8.5

[b] Ibid., p. 127.

The adequacy of the sample size was also checked by selecting random questions throughout the questionnaire and by comparing the responses of the first 2200 questionnaires received with all the later returns. The statistic Chi Square was used to test for significant differences in the response patterns between the earlier and later returns. Some 20 questions were compared in the early and later returns and in each case a Chi Square of .05 was obtained. This would indicate that 95% of the time any additional questionnaires which were received would not be expected to represent any significant change. This seemed to indicate that the size of the sample was adequate.

Two other possibilities for comparison with the obtained sample make use of United States Census data.

As no complete age profile of Methodists in the United States is available, the national profile from the United States Census was used to see if the expected differences were observed. From experiences in comparing age profiles of local churches with the community they serve, several differences were anticipated. First there is a relatively small number of members in the church between the ages of ten and twenty-four when compared with the United States Census data. Secondly, there is a disproportionately larger number of adults in the forty-five and older age group. Third, church membership is not unlike the population of the community in which the church is located for adults between twenty-five and forty-four.[1]

---

[1] These observations were made of comparison of age and sex profiles for the churches and the community in studies conducted by Church surveys, Boston University School of Theology.

TABLE 5

Comparison of 121,188,924 Persons Aged 10 and Over In the U.S. Population With the 5,098 Respondents[a]

Age Groups	U.S. Population	MESTA Sample
10-24 yrs.	27.6	8.5
25-44 yrs.	37.5	39.9
45 and over	34.9	48.1
No report		3.5

[a] U.S. Census, 1960, Vol. I.

The above table confirms the expected differences in age profiles with a minor exception. The differences were greater than was anticipated for the ten to twenty-four age group but it is difficult to say why. Pre-testing and extensive use of the questionnaire after the results were obtained for this study demonstrated that teen-agers were capable of understanding and answering the questions. One partial explanation might be the shortage of time given for the completion of the questionnaire. The pastors of local churches could have omitted nonresident members and therefore not included many in this age group attending college and living away from home.

Another comparison of the sample with United States Census data used marital status as a focal point. It was anticipated that the number of single persons in the church would be less than that of the United States population and the age profile in the previous table would also support this conclusion.

TABLE 6

Marital Status of 11,703,400 U.S. Residents
14 Years of Age and Over Compared to
5,098 Methodist Respondents[a]

Marital Status	U.S.	MESTA
Total	100.0%	100.0%
Married	66.6	77.7
Single	23.1	10.9
Widowed	8.0	6.5
Divorced	2.3	1.1
No Response		3.8

[a] U.S. Census, 1950, Vol. I.

There is about an 11% difference between Methodists and the general population in the married and single catagories.

The two tables above indicate that when questionnaire distribution is limited to members of the church there are significant, but nevertheless expected, differences when compared to the general population.

Purpose

Preliminary investigation of the MR II research instrument indicated the crude mode and the succeeding value for each position in each question. While this evaluation was most helpful in demonstrating the response pattern of the sample for each question it was later discovered that the individual varied considerably in this response pattern. Early investigation showed that there was a considerable variation in the individuals which were included in the modal answer for each question. Therefore one purpose of this study is the development of a research procedure which will follow the response patterns of individuals. The scaling theory in the original development and design of the research instrument is utilized to construct typologies for the first two parts of the questionnaire.

A second purpose is to ascertain the relation of these ideal types to the social background and involvement of Part IV. The purpose is to see if this approach will present a better understanding of the relationship between the social and demographic characteristics and the belief structures of Methodist laymen.

A third purpose is to determine the consistency of individual responses within the theoretical scaling of Parts I and II. Here the purpose is to determine whether or not the scales which have been built into these first two parts of the questionnaire have any meaningful relationship to the Methodist responding to this questionnaire. The question to be investigated is whether or not a particular response in one question is likely to be accompanied by a similar scaled response in other questions. If it is possible to determine some degree of consistency within the scaled responses, this would be one reason for concluding that the scales are meaningful continua of belief structures. If there is not enough consistency to warrant the assumption that these are meaningful scales, then the questions must be considered as individual items.

To date this is the only study of this magnitude conducted by any denomination using a nation-wide sample.[1] While critics, both outside and within the church, have expressed their doubts as to the validity and usefulness of such an undertaking it remains as a pioneering work in an attempt to gather information about the beliefs of a major Protestant denomination. Not only will the information be of value to social scientists in their understanding of belief systems and their social setting but this first effort can serve as a valuable guide for further research in this area.

---

[1] At this writing was published a study of beliefs involving more than 2,000 German respondents in a national sample. See Was glauben die Deutschen, Herausgegeben von Werner Harerberg (Munchen: Chir. Kaiser Verlag; Mainz: Matthias-Grunewald Verlag, 1968).

The practical value of such a study for the various boards and agencies should be obvious to the leaders of these official organizations within the Methodist Church. A better understanding of the various belief systems discussed in this study can help the leaders of the church to speak more effectively to and for the people of the church. The advantages of understanding the existing belief patterns should help to provide for a more effective course of action in bringing about both personal and social change. The church needs to learn from the business institutions of our society which expend a great deal of their resources in gaining a better understanding of the people they seek to serve. In the complex and often anomic social setting where the church seeks to serve, it is imperative that it employ every available method to gain a better understanding of its own membership and the larger community.

Hypotheses

The hypotheses of this study are directed to the study of religious beliefs. First there is the desire to see if the traditional theological positions which have been used in the construction of the scales in this questionnaire elicit responses which are similar to one of the traditional positions. Are these ideal types, such as Orthodox-Liberal and Calvinist-Arminian, a part of the existential belief system of Methodists? If so, are they articulated in such a way as to be discernable in the response patterns of the MR II questionnaire?

First Null Hypothesis

> There is no correlation between commonly held theological beliefs of Methodists. (Bible, God, Man, Jesus)

The assumption of this hypothesis is that individuals tend to look at each of these subjects by itself and have not developed belief patterns consistent with the scaled structure of the questionnaire.

The second hypothesis is related to the first in that it is centered on the same kind of issue buf in another area. The typologies of conservative and liberal are used by laymen, theologians, social reformers, politicians as well as others as a way of expressing ideal types in regard to social issues. Part II of the MR II questionnaire is designed to assess one's belief relative to economic, social, and political issues by using the ideal types of conservative and liberal. Eight questions in Part II are centered around political issues which are scaled on this conservative to liberal continuum. An important question related to this hypothesis, for these eight questions, is whether or not the responses to these eight political questions permit us to define a political liberal, a moderate conservative, or any position on this scale.

Second Null Hypothesis

> There is no correlation between commonly held socio-ethical beliefs of Methodists. (Race, Politics, Temperance, Economics)

It is hypothesized that each question is responded to as an individual issue unrelated to the ideal types of conservative and liberal in the questionnaire.

Third Null Hypothesis

> There is no observable response pattern or consistency between an individual's theological and socio-ethical beliefs.

This hypothesis is of an exploratory nature to see how issues in the various scales represented are related and to find the questions which seem to be the more crucial issues in the belief systems of Methodists.

Fourth Null Hypothesis

> There is no observable response pattern or consistency between an individual's theological socio-ethical beliefs and his demographic characteristics.

While the main focus of this study is centered on belief systems there is a need to recognize the settings of these beliefs in the various social and demographic backgrounds of the Methodist responding to this questionnaire.

Fifth Null Hypothesis

> There is no difference between the beliefs of laymen and ministers.

This last hypothesis is included to determine the areas where the greatest difference in belief patterns are evident for laymen and ministers.

Procedure

Most of the development and pre-testing of the MR II questionnaire was completed before the present writer had an opportunity to work with the project. The procedure as related here actually begins in the latter stages of the questionnaire development.

The final working copies of the belief sections of the questionnaire were then adapted to the demographic and social data of Part IV and the printer's proofs were corrected and adjusted. While the preliminary sample of charges[1] was completed by machine selection through the Board of Missions of the Methodist Church, it was necessary to verify and make any corrections to this list using the most current Annual Conference Journals.[2]

After the questionnaires were mailed to the pastors of the participating churches, completed by the selected members of their congregations, and returned to Boston University School of Theology each questionnaire was coded and given an identification number. Coding included assigning numerical classifications to the following questions: 62--Education; 63--State Your Racial Background; 64--State Your Exact Occupation; 71--How Long Ago Did You Join The Methodist Church?; and 77--Check Your Political Preference. The categories which were assigned for each of these questions can be noted in Appendix A.

---

[1] A charge denotes those people in one or more churches which constitute a single ministerial appointment.

[2] See Page 9.

Identification codes were assigned by Episcopal Area and Jurisdiction from the alphabetical listing in the GENERAL MINUTES[1], and by giving individual numbers to questionnaires in each Jurisdiction.

The seventy-eight questions were then hand-tabulated for the 5020 questionnaires received to that point. This hand-tabulation served as the basis for the data included in the several volumes of METHODISM AND SOCIETY.[2] While this was a very long and laborious task, it helped to identify those questions which attracted the larger percentages of write-in responses and the nature of these responses. The results of these data, along with simple statistical work, was then submitted for the evaluations which appeared in the above mentioned work.

All the questionnaires were then mailed to the Board of Missions of the Methodist Church and the data were keypunched on IBM cards. This made it possible to use more efficient means to verify and make corrections of the hand-tabulated data. Simple tables and correlation of key questions were obtained for preliminary analysis. When the analysis was well under way, discrepancies were noted between the data punched in the IBM cards and the original copies of the questionnaire. Further checking revealed that the punched cards were never verified before being returned to Boston University from the Board of Missions.

---

[1] General Minutes of the Annual Conferences of the Methodist Church, 1959. Warren M. Erwin, Editor; Dept. of Research & Statistics; Chicago, Illinois.

[2] Cameron, Muelder, Schilling, and Stotts, op. cit.

A grant was obtained from the Interagency Committee on Research of The Methodist Church which made possible the verification and correction of more than 5100 questionnaires. When return questionnaires were found with more than fifty per cent of the responses in the "no report" category all the data from those questionnaires were omitted from the study. The primary reason for doing this is that a "no report" response cannot be statistically significant in a correlation coefficient. Other statistical work on the computer also made it necessary to eliminate the "no report" or zero responses in the first two parts of the questionnaire.

The above procedure produced the results for 5098 respondents. As the response to each question was punched in the same rotated order as it appeared on the questionnaire, it was necessary to write a program which would place each response in its proper perspective in the original scale. The responses were reordered to fit the original scale so that a numerical value of "1" always represented the Orthodox, Calvinist, and Conservative position. The other extreme was represented by a value of "4" or "5" depending upon the number of responses possible in the question. The results appear in the corrected order for the returns from each Jurisdiction in the appendix.

Various methods were used to trace individual responses from one question to another within each scale. It was discovered that it was impossible to categorize any significant number of individuals when all the questions of the scale were considered. The results obtained for selected questions are found in Chapter III.

Through the use of the expanded computer facilities of The Massachusetts Institute of Technology, factor analysis and item total correlations were computed to determine response patterns which might be developed into ideal types. While this material was not helpful in producing ideal types, it furnished direction for further inquiry.

Total scores were then obtained for the various scales in the first two parts of the questionnaire by adding the response value of each question in the scale. While this procedure did not produce the significant results that was expected, it seemed to be the most productive of anything attempted in producing ideal types. Using the item total correlation data from Massachusetts Institute of Technology Computing Center, questions with the highest correlation coefficient were selected as key questions and again totals were obtained for these selected questions from each scale.

The totals obtained for various scales in the above procedure were then compared and correlation coefficients were obtained to demonstrate the relationship of one scale to another. These same totals were then compared with the demographic data of Part IV.

2

CHAPTER II

DEVELOPMENT OF SOCIAL THEORY

1. Ideal Type Analysis

One research problem in the development of this study was the adaptation of adequate research theory to facilitate analysis. In such a development it seemed necessary to divide and categorize possible elements in order to attempt an understanding of the empirical evidence. Ideal type analysis was chosen as a strategy for an analysis of the empirical data.

There are two major reasons why this approach is feasible and desirable. Two criteria have been proposed as essential prerequisites for ideal type analysis. First, an ideal type structure must not violate any scientific understanding which is part of the current thought of the researcher. The resulting typology must contain elements which are "objectively possible." Secondly, there must be a possible relevance and adequate causation in the configuration of ideal types. One purpose of this ideal type research procedure is to isolate facts. An expected development is the demonstration of relationships and possibly causal factors between the typologies.

This second prerequisite of adequate causation implies that any item included in an ideal type must be relevant to that type.[1]

The nature of the research instruments indicates a plausible objectivity. The MR II questionnaire as the primary research instrument of this study was developed with scales that are consistent with existing theories of belief structure. More specifically, it is possible to evaluate with some objectivity a person's responses to religious beliefs using the scales of Part I and his socio-ethical beliefs using the scales of Part II. The structure of Part IV provides for objective evaluation of social and demographic characteristics. Therefore it seems that this first requirement of "objective possibility" is adequately met by the design of the primary research instrument. A second reason why ideal type analysis seems to be a plausible approach is the possibility of demonstrating relationships between the various scales and demographic data. Scores of the several scales in the first two parts of the MR II questionnaire can be obtained, compared and then related to the fourth part of social-demographic characteristics.

Max Weber was one of the first to make extensive systematic use of ideal types. As he thought of ideal types, they could be constructs of: social systems, personalities, institutions, beliefs, social change or any phenomena which would lend themselves to hypothetical stratification. An important aspect of the ideal type analysis approach is that, while it may seem to be abstract, general, or purely theoretical, in actuality the types must represent hypothetical cases of the particular phenomena being studied. The structure of this ideal type must be a real possibility even though it may be impossible to find a specimen which fits perfectly into one of ideal type structure.[1] Thus, it is not possible to approach an ideal type construct by considering individual cases to formulate models.

---

[1] Don Martindale, The Nature and Types of Sociological Theory (Boston, Mass.: Houghton Mifflin Company, 1960), P. 383.

Illustrative of this problem is the ideal type structure of the Gemeinschaft-Gesellschaft continuum. While it is possible to conceive of a hypothetical Gemeinschaft ideal type family institution, it is highly improbable that any such social structure exists in reality. The same may also be true of the other end of the continuum. It is possible to imagine the Gesellschaft ideal type in the structure of an international business corporation or in military institutions but even here each would, at some place, be at variance with the prototype.

---

[1] Max Weber, The Methodology of the Social Sciences, trans. E. Shils and Henry Finch, (Glencoe, Ill.: The Free Press, 1949), p. 89 following.

Ideal type analysis is an attempt to relate reality through understandable analytical concepts. While ideal type analysis has been used and adapted to many fields of study, its primary function is that of an analytical tool and not an end in itself. In his development of the Protestant Ethic, Max Weber makes these comments about the functional theory of ideal type analysis as it relates to religious beliefs. "We can of course only proceed by presenting these religious ideas in the artificial simplicity of ideal types, as they could at best but seldom be found in history."[1] He said scientific research is interested in:

> . . . the influence of those psychological sanctions which, originating in religious belief and the practice of religion, gave a direction to practical conduct and held the individual to it. . . these sanctions were to a large extent derived from the peculiarities of the religious ideas behind them.[2]

Weber applies the same methodology to another field in his work on social and economic organization. Concerning the methodological foundations of sociology he writes:

---

[1] Max Weber, The Protestant Ethic and the Spirit of Capitalism, trans. Talcott Parsons, (New York: Charles Scribner's Sons, 1958), p. 98.

[2] Ibid., p. 97-98.

> 'Meaning' may be of two kinds. The term may refer first to the actual existing meaning in the given concrete case of a particular actor, or to the average or approximate meaning attributable to a given plurality of actors; or secondly to the theoretically conceived pure type of subjective meaning attributed to the hypothetical actor or actors in a given type of action.[1]

Another general clarification and distinction may be made between what Weber calls the "science of action" and the "dogmatic disciplines",

> In no case does it refer to an objectively 'correct' meaning or one which is 'true' in some metaphysical sense. It is this which distinguishes the empirical sciences of action, such as sociology and history, from the dogmatic disciplines in that area, such as jurisprudence, logic, ethics, and esthetics, which seek to ascertain the 'true' and 'valid' meanings associated with the objects of their investigation.[2]

Ideal type analysis used in this paper is consistent with what Weber called the second kind of "meaning" or a pure type. Its analytical nature is best applied to what Weber refers to as the empirical sciences of action.

In understanding ideal types it is essential to remember the analytical nature of the typology. Once this purpose has been served the construct may not be of value nor have any intrinsic meaning except for further analytical purposes or as a guide for further research. More recently Martindale made this comment about the process and nature of ideal type analysis:

---

[1] Max Weber, The Theory of Social and Economic Organization, trans. A.M. Henderson and Talcott Parsons, (New York: The Free Press, 1947), p. 89.

[2] Ibid.

> Once a type has been formulated--and no social or natural science is without them--it should permit us to compare various kinds of situations more precisely than we could without it . . . we compare different empirical configurations, not empirical configurations and types. When a new level of understanding is gained, the type has done its work. Further understanding may then suggest the formation of new types. However, any single ideal type is destined to be scrapped.[1]

Ideal type constructs and configurations are used in many areas of research with different methodological approaches employed to formulate the typologies. The methodological analysis of ideal types used in this paper is primarily statistical in nature. The intent is to see if a statistical analytical process will produce and sustain ideal types which will aid in a comprehensive understanding of the several belief structures of the MR II questionnaire. A second intent is to use the types as a basis for testing and, possibly, construction of theory relating to belief structures. In this study the terms prototype and style are used synonymously with ideal type.

---

[1] Don Martindale, The Nature and Types of Sociological Theory (Cambridge, Massachusetts: The Riverside Press, 1960), p. 383.

2. Sociology of Knowledge

This study is related to a historical problem in sociological theory, namely, the sociology of knowledge. The relationship of one's social milieu to personal beliefs continues to be a persistent problem in such a study. The question of the truth or validity of ideas and their existential setting is a permeating issue in this study of religious beliefs.

In his criticism of Hegel's pan-logical system Karl Marx supported a position which was to be developed in the systematic approach to a sociology of knowledge. While Marx was chiefly concerned with economic class and political power, his basic approach set the stage for future investigations which were to be more inclusive of other existential experience and its relationship to belief. The essence of what was later to be developed into a systematic approach to a sociology of knowledge can be found in Karl Marx's reaction to the followers of Hegel:

> Your ideas are themselves the outcome of bourgeois methods of production and of bourgeois property relations; just as your "right" is only the will of your class writ large as law--a will whose trends are determined by the material conditions under which your class lives. Your interests lead you to think that your methods of production, your property relations, are eternal laws of natural reason, instead of transient outcomes of the course of production.[1]

Marx attempted to demonstrate the functional relationship of ideas to existence. As a more general statement he writes:

> It is not the consciousness of men that determines their existence, but on the contrary their social existence determines their consciousness.[2]

It is evident from these and other statements that Karl Marx's original ideas related to economic class as the determinant of belief systems. Mannheim, a major contributor to sociology of knowledge, expanded Marx's economic foundation to include other social phenomena and greatly increased the existential base of ideas. In his approach to this issue he writes:

---

[1] Marx, Karl, The Communist Manifesto, ed. by D. Ryazanoff (London: M. Lawrence Limited, 1930), p. 7.

[2] Marx, Karl, A Contribution to the Critique of Political Economy, trans. N. I. Stone (New York: The International Library Publishing Company, 1904), p. 8.

> Sociology of knowledge seeks to comprehend thought in the concrete setting of an historical-social situation out of which individually differentiated thought only very gradually emerges. Thus, it is not men in general who think, or even isolated individuals who do the thinking, but men in certain groups who have developed a particular style of thought in an endless series of responses to certain typical situations characterizing their common position.[1]

A second, and almost reciprocal, feature of sociology of knowledge is that:

> it does not sever the concretely existing modes of thought from the context of collective action through which we first discover the world in an intellectual sense. Men living in groups do not merely coexist physically as discrete individuals.[2]

Sociology of knowledge helps to understand one of the critical limits imposed upon this kind of study. More precisely, what is the relationship between the existential experience of the individual respondent and the structured answer which he chooses?

Even with careful pre-testing of the instrument to eliminate the most obvious errors it is still possible that the individual is forced into a position of responding to a question which is beyond his existential experience. An example of this is in the response of an individual to a traditional theological issue. The response may accurately represent what the individual believes to be his position, but the response does not have a religious experience as an existential base other than the secondary exposure to theological ideas. In this situation the person chooses an answer which he feels represents an "acceptable" doctrinal or creedal position but which has no other personal existential base. The selection of one response over another may be determined by the familiar phrases and terms which are similar to what the individual has been "taught" but not what he has personally experienced.

---

[1] Karl Mannheim, Ideology and Utopia, trans. Louis Wirth and Edward Shils, (New York: Harcourt, Brace and Company, 1936), p. 3.

[2] Ibid., p. 3 & 4.

The respondent may react more to the experience of the formulator of the question than to his own beliefs.

> The very way in which a concept is defined and the nuance in which it is employed already embody to a certain degree a prejudgement concerning the outcome of the chain of ideas built upon it.[1]

The same theory may apply where beliefs are maintained by reliance upon tradition but are not representative of one's personal experience and therefore there is no existentially acceptable choice.

The primary stimulus for sociology of knowledge in the United States came from the philosophers of American pragmatism.

---

[1] _Ibid_., p. 197.

The main point of contact between the philosophers of American pragmatism and sociology of knowledge was the premise that the thought process is organically linked to human conduct. In the translators' introduction of Ideology and Utopia, Louis Wirth writes that sociology and knowledge "concerns itself not merely with the ideas and modes of thinking that happen to flourish, but with the whole social setting in which this occurs."[1]

The introduction of sociology of knowledge to the empirical nature of the behavioral sciences in the United States has added another important dimension to sociological theory. Many of the leading sociologists in this country are concerned with what some of them have called the science of science. The basic problem in this aspect of the sociology of knowledge is that even the researcher, as objective as he might try to be and as much as he tries to recognize and account for his own social involvement and bias, still enters into some kind of social relationship with the subject which may alter the findings and analyses of the researcher. Several decades ago Louis Wirth brought attention to this aspect of social research theory:

---

[1] Ibid., p. xxviii.

> In this realm of the social, particularly, truth is not merely a matter of a simple correspondence between thought and existence, but is tinged with the investigator's interest in his subject matter, his standpoint, his evaluations, in short the definition of his object of attention.[1]

Some of the more obvious problems of this nature have been frequently referred to by critics of this study. Perhaps the most obvious is that the study was conducted and supported by the Methodist Church. Secondly, as stated in the introduction and instructions on page one of each questionnaire, the main responsibility of the research came under the Board of Social and Economic Relations. Third, Boston University School of Theology, the oldest Methodist Seminary and one which has often been referred to as the most liberal seminary in the church, was asked to conduct the study.

In addition to the above, one sentence in the short introduction reads:

> It needs to ponder the lessons of its own heritage, to redefine its social motivations and ideals, to assess its present activities and resources, and to evolve creative strategies adequate for new advance in an increasingly complex society.[2]

The attention which is called to the need for change, for the redefinition of social motivations and social ideas, and the need to assess the present activities of the church, stimulates emotional responses which may also alter the response pattern of the individual.

---

[1] _Ibid_., p. xviii.

[2] See THE BELIEFS OF METHODISTS, Appendix A.

The intent is not to detract from, what this writer hopes will be, the obvious value of the study. It is to add to the understanding of this effort and to honestly recognize some of the issues raised by the sociology of knowledge relative to research theory. The limitation or obstacles raised here, and indeed with any study of this nature, need not be reason for the abolition of such efforts. They can serve to sharpen and clarify research methods and procedures.

As Louis Wirth's comments were used in the formulation of these critical comments, it is proper that his recognition of the value of behavioral research be part of this attempt to relate the sociology of knowledge to this study. He writes, "This conception of objectivity, however, does not imply that henceforth no distinction between truth and error is ascertainable."[1]

The above items represent only a few of the problems which might be properly raised in the application of theory to this study.

---

[1] Mannheim, op.cit., p. xvii.

CHAPTER III

DEVELOPMENT OF PROTOTYPIC THEOLOGICAL BELIEFS

1. Classification and Analysis of Religious Beliefs

The primary purpose of this chapter is to utilize the data of Part I, Religious Belief, of the MR II questionnaire to analyze the responses of the 5098 Methodists in the sample.

After a listing of responses on geographic controls to check the validity of the distribution of this sample it became evident that the rotated responses of the questionnaire would have to be recorded to fit the original scales of the first 44 questions. This placed each answer on a scale from one to four or in five answer questions from one to five. The lower end of the scale represented by a value of one indicates the extremes of Orthodoxy and Calvinism in Part I of the questionnaire. The other extremes of the Liberal and Arminian positions have a numerical value of four or five depending on the possible number of responses in each question. The relevance scale is represented in the same manner with the most relevant being coded with the lower numerical values. However, the other extreme represented by a value of four or five is not always irrelevant. Thus numerical values were reassigned and the rearrangement is the way in which the questions appear in the corrected order in the appendix.

After some additional investigation of the material it became evident that the first twenty questions of Part I provided for almost as many variations as total numbers of responses. Every attempt to analyze these data as a whole unit led to the conclusion that the relationships between these various beliefs do not furnish patterns which are significant and consistent enough to construct ideal types. Several methods were used in an attempt to arrive at a meaningful typology which would make it possible to categorize individuals according to their religious beliefs as they responded to these various questions.

One of the first attempts was to trace the response of individuals through each of the various questions to see what patterns might emerge. At this point it was discovered that no meaningful or statistically significant types could be devised which would include all or even a major portion of the first twenty questions.

The second approach attempted to utilize the scales of Part I and several methods were devised to reduce the 5098 questionnaires to types which would be representative of significant groups.

Orthodox-Liberal Scale Analysis

The first seven questions of the Orthodox-Liberal scale were then analyzed as a unit apart from the rest. If any ideal constructs were possible these central issues of one's religious faith might furnish some discernable patterns and permit the construction of ideal types. It was found that the responses to the seven questions did not furnish adequate patterns to permit the construction of ideal types or belief styles. However in this procedure it became evident that two of the questions, Question 5 dealing with the idea of salvation and Question 7 with the concept of the Christian Church, represented issues which seemed to be most unrelated and showed little relationship to the other five questions in this scale. The correlation coefficient of each of these two questions related to each of the other six in the scale was positive but little more than zero. Question 5 has a correlation coefficient of r=.24 and Question 7 r=.20. Therefore the seven questions of this first scale were reduced to five with the hope that these carefully delineated issues might present a manageable combination of beliefs. At this point several observations were made which should be noted.

In the questionnaire[1] it is noted that a significant number of people chose the extreme Orthodox positions in the five remaining questions. Question 3 on the nature of man received the lowest number with about 4 per cent. One might expect that in such a large sample there would be some individuals who would therefore choose the Orthodox position in each of the five questions, one through 4 and Question 6. However, not one person represented in the 5098 responses chose this position every time and only four people chose an Orthodox position four times and a moderate Orthodox position once. In Table 1 Appendix B these four people are represented by a total score of six or four responses with a numerical value of one representing the Orthodox and one response with a value of two representing the moderate Orthodox.

At the other, or Liberal end of the continuum there are five individuals with a total score of 21 and 17 with a total score of 20. Five persons chose the extreme Liberal position in each of the questions, one through four and six and 17 chose the extreme Liberal position in four questions and the moderate Liberal position in one question.

This means that when the two extremes of Orthodox and Liberal are combined for these five questions they represent one half of one per cent of the total sample. While one would not expect to find large numbers of individuals consistently choosing the extreme responses, it is significant that the number is so small.

---

[1] See Appendix A.

The next approach was to ask what is the largest number of responses following a similar pattern for these five questions on the Orthodox-Liberal scale.

Two patterns emerged which followed the modal categories of the five questions. The modal categories in each of these five representative questions contain close to 40 per cent or more of the sample with Q. 3--Man Is--containing over 78 per cent in the modal responses. These modal responses: the moderate Liberal position in the question on the Bible, the moderate Orthodox position in the question on God, the moderate Liberal position in the question on Man, the moderate Liberal position in the question on sin, and the moderate Orthodox position in the question on Jesus Christ form a response pattern for 365 Methodist laymen and 47 ministers, each number representing close to 8 per cent of their respective total group. Table 7 illustrates the response and number for each of the modal positions in the above configuration.

The second pattern which emerged is the same as the one above for the first four questions. In the nearly bi-modal response of Question **6** on the nature of Jesus the third or moderate Liberal

TABLE 7

A Theological Configuration of Modal Responses From Five Orthodox-Liberal Questions for 5098 Methodists

Question	Response	Position	Total	Laymen	Ministers
1. THE BIBLE	As the unique historical record of God's revelation to inspired men, the Bible contains the word of God	(3) M.L.	2679 (52.5)[a]	2426 (52.6)	253 (51.6)
2. GOD IS	the omnipotent Lord who exists eternally in three persons and whose righteous will rules His whole creation	(2) M.O.	3259 (63.9)	2967 (64.4)	292 (59.4)
3. MAN IS	a rational being capable of knowing God and entering into fellowship with Him	(3) M.L.	4159 (81.5)	3769 (83.1)	390 (79.5)
4. SIN IS	voluntary attitudes and actions, partially due to our involvement in society, which are contrary to God's will	(3) M. L.	2892 (56.7)	2702 (58.6)	190 (38.6)
6. JESUS CHRIST IS	a man uniquely endowed and called by God to reveal Him to man	(2) M.O.	2173 (42.6)	1795 (38.9)	378 (76.9)
Number of respondents choosing each one of the above categories			402 (7.7)	365 (8.0)	37 (7.5)

[a] Parentheses indicate percentage.

Source: MESTA Research, 1960, Boston University.

position is used: "Jesus Christ is a man uniquely endowed and called by God to reveal Him to man." When this response is substituted for question 6 in Table 7 the result is that there are also 365 or about 8 per cent in this combination of responses for the laymen and seven responses or 1.4 per cent for the ministers.

Here are noted some of the significant variations between ministers and laymen. The largest response pattern for the ministers is the same as the configuration in Table 7 except the response pattern is changed to a more Orthodox position on the nature of sin in Question 4. When the response "Sin is a condition of self-centeredness and pride which distorts the wills of men and affects even their best choices" is substituted for Question 4 in Table 7 almost 10 per cent of the ministers follow that configuration of modal responses. Thus it would seem that ministers are inclined to look upon sin as more of a personal, rather than social, involvement and therefore provide for a deviation in their response pattern when compared with the laymen.

Attempts were made to analyze the various patterned responses of these questions to see if one's beliefs on these Orthodox-Liberal questions could be a significant variable when correlated with other belief patterns to be discussed in this chapter and in chapter IV.

Do beliefs about these central topics of the Christian faith provide significant variables for the investigation and understanding of beliefs in other areas, religious as well as others? Each attempt to trace these patterned responses in other belief scales failed to substantiate that there is any significant variable provided when the patterned responses of these five central questions of the Orthodox-Liberal scale are used. One factor was of course the large number of pattern variables possible in such a series of responses. There are over 1200 possibilities in these five questions, but even where the combinations contained significant numbers of individual responses little variation could be noted and therefore predicted in other areas.

When the above mentioned attempts failed to produce predictive variables for other belief areas an internal relationship of three questions in the Orthodox-Liberal Religious belief scale was investigated. Three issues were chosen, represented by Questions: 1--The Bible, 2--God Is, and 6--Jesus Christ Is. It was felt that these three represent the core or basic issues in one's beliefs in the Christian faith. Statistical attempts were also made to validate this hypothesis. Through factor analysis, Pearson Product-Moment correlation, and item total correlation, these three questions on the Bible, God, and Jesus proved to be the most representative and

TABLE 8

Bivariate Distribution of Question 1--(The Bible) by Question 2--(God Is) for 4607 Methodist Laymen

Question 2 God Is	Total Sample	Question 1--The Bible			
		Orthodox	Moderate Orthodox	Moderate Liberal	Liberal
Total Sample	4607	391	1443	2426	347
Orthodox	488	35	134	247	45
Moderate Orthodox	2967	323	994	1560	90
Middle Position	487	19	159	269	40
Moderate Liberal	522	5	118	271	128
Liberal	143	9	38	52	44

Source: MESTA Research, 1960, Boston University.

to have the highest correlative relationship of any three of the first twenty questions.

Since the laymen-minister variable mentioned before seemed to indicate a need for further investigation, the 5098 respondents were separated into 4607 laymen and 491 ministers.

Table 8 is a bivariate distribution of Question 1, "The Bible," and Question 2, "God Is," for 4607 laymen. As mentioned before, the lower values represent the Orthodox positions and the higher values represent the Liberal positions.

In the examination of the distribution of questions on the Bible and God, it is noted that 64.7 per cent of all Methodist laymen are found in four of the twenty cells and represent the moderate and middle of the road positions. Over one-third of the responses--1560--are in the cell made up of the moderate Liberal position in Question 1, "As the unique historical record of God's revelation to inspired men, the Bible contains the word of God," and the moderate Orthodox position, Question 2, "God is the omnipotent Lord who exists eternally in three persons and whose righteous will rules His whole creation." If a respondent chooses the Orthodox position on either question he is more likely to choose the modal category--moderate Liberal or moderate Orthodox--on the other question than he is to choose the Orthodox answer. Examination of the Liberal responses indicates a deviation from this pattern. It is noted that a Liberal response on the question of the Bible is much more likely to elicit a Liberal response on the question about God and therefore a marked deviation from the modal position on God or position two.

The correlation coefficient r = .18 for the relationship between these two questions is greater than zero but not significant.

In Table 8 one begins to see very clearly why it is difficult, if not impossible, to predict any response from the known position of another question.

The Liberal response on the question of the Bible, i.e. "The Bible is one of several records of man's religious search," is just as likely to draw the Orthodox response of Question 2 as it is the Liberal response of Question 2 when the question of God is considered.

The following table represents a bivariate distribution of the answers in Question 1--The Bible--and Question 6--Jesus Christ Is.

TABLE 9

Bivariate Distribution of Question 1--(The Bible) by Question 6--(Jesus Christ Is) for 4607 Methodist Laymen

Question 6--Jesus Christ Is	Total Sample	Question 1--The Bible			
		Orthodox	Moderate Orthodox	Moderate Liberal	Liberal
Total Sample	4607	391	1443	2426	347
Orthodox	674	95	224	327	28
Moderate Orthodox	1795	173	638	914	70
Moderate Liberal	1799	85	525	1068	121
Liberal	339	38	56	117	128

Source: MESTA Research , 1960, Boston University.

The 3145 frequencies in the moderate positions represented by the four center cells contain 68 per cent of all laymen.

While the correlation coefficient r = .19 is not zero nevertheless it is not statistically significant.

The relationship of Orthodox positions to these two questions shows that while significant numbers of individuals chose the Orthodox position in each question only .2 per cent chose the Orthodox position in both questions. When this is related to the other extreme there is an interesting difference. In an examination of the Liberal categories there is a significant number of responses in each question--more than 7 per cent. The modal category is still the Liberal position when the positions are related. Thirty-seven per cent of the time if a person is Liberal on one question he is likely to choose the Liberal position on the other.

In the extreme of these two questions it is evident that the Orthodox is less likely and the Liberal more likely to be consistent in the scaled response which he makes to these two questions on the nature of the Bible and Jesus Christ. The table also indicates that there is a difference in the mean values of these two questions with 2.59 and 2.39 respectively indicating that as a group Methodists are more inclined to accept the Orthodox positions of the question on Jesus than they are on the Bible.

The third bivariate correlation of the Orthodox-Liberal scale in Table 10 demonstrates the relationship between Question two--God Is and Question six--Jesus Christ Is.

In the responses to the question on God it is significant that 64.4 per cent of the respondents chose the moderate Orthodox position--"God is the omnipotent Lord who exists eternally in three persons and whose righteous will rules his whole creation"--in this five position question. Without more evenly distributed responses such as are found in Question six, it is not expected that the correlation coefficient would be very high. However, .19 is not zero and there are some indications that responses are correlated but not statistically significant even with such a distribution.

With almost two-thirds of the respondents choosing the moderate Orthodox position on the question of God, this resulted in over 50 per cent falling in two of the twenty cells when the two questions are united. While a significant number--10.6 per cent--chose position one--"God is the awesome being, wholly other than man and the world, whom we encounter only in Jesus Christ"--the distribution of these responses is not what might be expected. Four times as many respondents in the Orthodox position on the question of God chose the moderate Liberal position as chose the Orthodox position on the question of Jesus. When the Orthodox respondents

TABLE 10

Bivariate Distribution of Question 2--(God Is) by Question 6--
(Jesus Christ Is) for 4607 Methodist Laymen

Question 6 Jesus Christ Is	Total Sample	Question 2--God Is				
		Orthodox	Moderate Orthodox	Middle Position	Moderate Liberal	Liberal
Total Sample	4607	488	2967	487	522	143
Orthodox	674	60	527	32	15	47
Moderate Orthodox	1795	142	1292	122	30	152
Moderate Liberal	1799	240	1035	274	46	320
Liberal	339	46	113	94	52	146

Source: MESTA Research, 1960, Boston University.

5

on the question of God are compared with the question of Jesus, there is a negative relationship.

With these two central issues of the Christian faith, there is little in the way of a meaningful correlation when the positions in these two questions are compared on this Orthodox-Liberal scale.

With the foregoing description of the Orthodox-Liberal scale, the same approach will be attempted with the data available in the Calvinist-Arminian scale.

Calvinist-Arminian Scale Analysis

A preliminary investigation of these questions shows that the correlation coefficient of each of these questions, when related to the other four, is less than r = .3 with Question 10 on "Growth in Grace" equal to r = .16. On the whole the correlation coefficient statistic is less on these five Calvinist-Arminian questions than it is on the Orthodox-Liberal scale. Therefore, these questions would not be expected to produce any greater predictive indicators than was produced by the questions in the Orthodox-Liberal scale.

An analysis of Table 1 in Appendix B indicates several observations worth noting. Here again, as in the Orthodox-Liberal scale, no one in the 5098 Methodists represented in this sample chose the Calvinist position each time for these five questions. Four persons had a total score of seven, representing the most Calvinist beliefs. Position one in Question 8, 9, and 10, representing the extreme Calvinist position, was acceptable to only a very small minority of the respondents. The Calvinist position in each is: Question 8--"Men are saved entirely by divine grace"--3.8 per cent; Question 9--"We cannot be sure whether our sins are forgiven; God alone knows"--3.9 per cent; Question 10--"Life is so complex and sin so powerful that advance in human righteousness cannot be expected in this life"--1.0 per cent. The Calvinist position on the question of Religious Experience was highest with less than four per cent. No one in the total sample chose the Calvinist position in every one of the three above mentioned questions.

An analysis of the Arminian positions reveals ten persons choosing this extreme position in each of the five questions with a combined score of 22, and 23 additional persons with a combined score of 21 indicating the choice of the Arminian position four times and the moderate Arminian position once. While this is the largest number of responses to be found in an extreme position in either of the two scales, it still represents less than one per cent of the total sample.

The modal position followed through the questions in this scale shows that 336 or seven per cent chose this position every time. This is true in spite of the fact that the range of the modal responses in each of these individual questions extends from 43 to 88 per cent. The modal responses of the questions are found in Table 11.

The largest single response pattern for this Calvinist-Arminian scale follows the response pattern of Table 11 with the exception of Question 9. As this question is nearly bi-modal

TABLE 11

A Theological Configuration of Modal Responses From Five Calvinist-Arminian Questions for 5098 Methodists

Question	Response	Position	Total	Laymen	Ministers
8. MEN ARE SAVED	by divine grace when they respond in repentance and trustful obedience	(3) Middle	3116 (57.6)[a]	2699 (58.6)	417 (84.9)
9. RELIGIOUS EXPERIENCE.	By the inner witness of the Spirit, every Christian can have a sure trust that through the sacrificial love of Christ his sins are forgiven and he is reconciled to God	(2) M.C.	2531 (48.7)	2202 (47.8)	329 (67.0)
10. GROWTH IN GRACE	With God's help both individuals and society may progress toward the fulfillment of His purposes	(4) A.	4400 (86.3)	4068 (88.3)	33.2 (67.6)
11. THE CHIEF AIM OF MISSIONS SHOULD BE	to bring individuals to accept and live by the good news of the redemptive love of God revealed in Jesus Christ	(2) M.C.	2218 (43.5)	2058 (44.7)	160 (32.6)
12. THE KINGDOM OF GOD IS	the tulfillment of God's purposes which depends mainly on the efforts of men aided by God	(3) M.A.	3029 (59.5)	2872 (62.3)	157 (32.0)
Number of respondents choosing each one of the above categories			354 (6.9)	336 (7.2)	18 (3.7)

[a] Parentheses indicate percentage.

Source: MESTA Research., 1960, Boston University.

with position three, "Christians may personally experience the presence and power of God in their lives', containing slightly fewer responses than position two, a response pattern is produced representing 380 individuals or eight per cent when this second rank position is used.

When these two similar response configurations are combined they still represent only 15 per cent of the total sample. Thus here, as in the Orthodox-Liberal scale, there is no single response pattern which is large enough to construct ideal types. When attempts to use all five Calvinist-Arminian questions did not produce consistent patterns, an attempt was made to see if any of the five questions are more significant than others. As before, Pearson Product-Moment correlation and item total correlation were used and it was found that two of the five questions contained a correlation coefficient of r = .16 and r = .22. These two questions were removed and attention was focused upon Questions eight--Men Are Saved, nine--Religious Experience, and eleven--The Chief Aim of Missions Should Be.

The following table represents a bi-variate distribution of Question eight--Men Are Saved, and Question nine--Religious Experience.

TABLE 12

Bivariate Distribution of Question 8--(Men Are Saved) by Question 9--(Religious Experience) for 4607 Methodist Laymen

Question 9 Religious Experience	Total Sample	Question 8--Men Are Saved				
		Calvinist	Moderate Calvinist	Middle Position	Moderate Arminian	Arminian
Total Sample	4607	177	451	2699	1208	72
Calvinist	199	11	33	63	87	5
Moderate Calvinist	2202	89	259	1312	526	7
Middle Po Position	1985	70	152	1217	531	15
Moderate Arminian	16		2	12	2	
Arminian	205	7	5	86	62	45

Source: MESTA Research, 1960, Boston University.

The bi-modal nature of Question nine is evident in the distribution along with the modal position of Question eight. Two cells formed by these modal patterns account for over 55 per cent of the total responses of the laymen. The correlation coefficient is r = .13 and while it is not significant it is not zero and it is positive. One of the contributing factors to the low correlation of these two questions can be noted in the Calvinist position of Question number nine--Religious Experience. When the Calvinist position in Q. 9, Table 12,is followed through the various responses of Q. 8, the expectation would be for the number to decrease indicating that a Calvinist position in one question would elicit a Calvinist position in the other question. However just the opposite is true. Calvinists in Question nine, ("We cannot be sure whether our sins are forgiven; God alone knows") are more likely to choose the moderate Arminian answer ("Men are saved by belief in Jesus Christ and upright living") of Question eight as can be noted in the 87 responses in the moderate Arminian position of Question eight.

TABLE 13

Bivariate Distribution of Question 8--(Men Are Saved) by Question 11--(The Aim of Missions) for 4607 Methodist Laymen

Question 11--The Aim of Missions	Total Sample	Question 8--Men Are Saved				
		Calvinist	Moderate Calvinist	Middle Position	Moderate Arminian	Arminian
Total Sample	4607	177	451	2699	1208	72
Calvinist	958	52	167	4911	245	3
Moderate Calvinist	2058	69	193	1268	512	16
Moderate Arminian	1145	41	74	731	291	8
Arminian	446	15	17	209	160	45

Source: MESTA Research, 1960, Boston University.

The table above represents a bi-variate distribution of Questions eight and eleven. The correlation coefficient is very low, less than r = .15. In each case, no matter what the response is for one question, the modal category is the most acceptable position for the other questions. The exception is the extreme Arminian position in Question eight ("Men are saved by their upright character") and their most acceptable position is also the Arminian position for Question eleven ("The chief aim of missions should be to improve the well-being of people by giving them new and improved methods of agriculture, industry, education, and health.")

In Table 14 it is noted that in Q. 9 less than 00.4 per cent chose position four. The idea that God infrequently reveals himself to men today is not an acceptable position for Methodists. The correlation coefficient for these two questions is little more than zero. There is a tendency for an Arminian response in one question to call for a similar response in the other question as can be noted by the 86 responses where it is acceptable in both questions.

Thus far the examination of these data has produced little if any evidence that individuals responded in any consistent or discernable pattern to the questions presented in the Orthodox-Liberal scale Questions one through seven and the Calvinist-Arminian scale Questions eight through twelve. The following is

TABLE 14

Bivariate Distribution of Question 9--(Religious Experience) by Question 11--(The Aim of Missions) for 4607 Methodist Laymen

Question 11--The Aim of Missions	Total Sample	Question 9--Religious Experience				
		Calvinist	Moderate Calvinist	Middle Position	Moderate Arminian	Arminian
Total Sample	4607	199	2202	1985	16	205
Calvinist	958	60	495	380	4	19
Moderate Calvinist	2058	63	978	941	12	64
Moderate Arminian	1145	40	600	469		36
Arminian	446	36	129	195		86

Source: MESTA Research, 1960, Boston University.

an attempt to ask the question in a different way but at the same time to deal with the central issue of producing religious types. As has been indicated, individual questions considered separately did not produce such patterns, but what about combinations of these questions using the total scores from groups of questions? Is it possible that responses to individual questions may be of a very eclectic nature, but when a person's total response on several questions is used it is possible to arrive at meaningful variations?

Table 1 Appendix B represents the results of such an attempt. It is a bi-variate distribution of the total scores of Questions one through four and six in the Orthodox-Liberal scale by the total of the scores of Questions eight through twelve in the Calvinist-Arminian scale for 5098 Methodists.

While the correlation coefficient is only .43 it is significant to note that this total score distribution has a greater correlation coefficient than the distribution of any two questions in the Orthodox-Liberal or in the Calvinist-Arminian scales. It is also greater than the correlation coefficient of any single question compared with the total of the questions in the respective scale.

Observation and further statistical work with this table indicate that when the extremes on the Orthodox-Liberal continuum are examined by choosing 1346 Orthodox respondents with a total score from six to eleven and 871 Liberal respondents with total scores from 15 to 21 there is a statistically significant difference in the variances of these two groups when an "F" test is applied to the variances.[1] The results indicate that 95 per cent of the time Liberal responses will be more variable than the Orthodox responses in their positions in the Calvinist-Arminian scale. When the same test is applied using total scores from seven to eleven of 388 Calvinists responses and scores 17 to 22 of 450 Arminian responses there is also a statistically significant difference in the variances of these two groups when they respond to questions in the Orthodox-Liberal scale. These data indicate that at least 95 per cent of the time the Arminians could be expected to have a greater variation in their scores than the Calvinist.

These two statistical observations are made by applying an "F" Test Comparison of Variances in which it was concluded that the difference between these two variances is not due to chance and therefore the variances are not equal. $F=\frac{Sx^2}{Sy^2}$. Sx^2 equals the larger variance of the two being compared and Sy^2, the smaller.

---

[1] The total score values and number of respondents are taken from Table 1 Appendix B. The 1346 Orthodox respondents and the 871 Liberal respondents are used later in this chapter to develop religious prototype for the Orthodox-Liberal scale.

The "F" value is then subjected to a standard table in which the size--number--of each group is used in making the statistical observation.[1]

The above would seem to indicate that while an individual tends to respond in an eclectic manner to individual questions, respondents do seem to gravitate toward a common position when totals are used to represent a combination of scores in a scale such as Orthodox to Liberal or Calvinist to Arminian. No one in the sample is in the Orthodox-Arminian and Calvinist-Liberal corners of the table when total scores are correlated in spite of the fact that these two extreme positions are found in a combination of any two questions of the first twelve. At first it may seem that there is contradictory evidence in Table 1 of Appendix B using total scores. In the smaller tables we noted that Orthodox and Calvinist responses were more likely to call for the modal response when compared to another question and therefore were not as consistent as the Liberal and Arminian extremes. The extreme latter positions tended to elicit more similar responses.

---

[1] Robert K. Young and Donald J. Valdman, Introductory Statistics for the Behavioral Sciences (New York: Holt, Rinehard and Winston, 1965), p. 215 ff.

Actually these findings are quite compatable. Orthodox and Calvinist positions will not be as variable due to the fact that they do tend to move toward and concentrate around modal positions which are moderate expressions in each question. Liberal Arminian answers are more likely to call for a similar extreme response and therefore produce a greater variance. The Calvinist and Orthodox responses are not as likely to be as consistent as they move from one question, or from one scale to another, as are the Liberal and Arminian responses. Therefore the Liberal-Arminian positions contribute more to the positive correlative values than do the Orthodox-Calvinist positions.

The following tables represent bi-modal distributions of three Orthodox-Liberal questions with three Calvinist-Arminian questions. The tables demonstrate the very low correlation coefficient of these beliefs with the greatest being only $r = .2$. However, they are all positive which means that what little correlation there is tends to link the Orthodox with Calvinist beliefs and the Liberal with Arminian beliefs.

TABLE 15

Bivariate Distribution of Question 1--(The Bible) by Question 8--(Men Are Saved) for 4607 Methodist Laymen

Question 8--Men Are Saved	Total Sample	Question 1--The Bible			
		Orthodox	Moderate Orthodox	Moderate Liberal	Liberal
Total Sample	4607	391	1443	2426	347
Calvinist	177	19	63	79	16
Moderate Calvinist	451	81	140	209	21
Middle Position	2699	185	845	1499	170
Moderate Arminian	1208	104	384	618	102
Arminian	72	2	11	21	38

Source: MESTA Research, 1960, Boston University.

In this table the evidence indicates that the correlation coefficient is zero. Seventy-three per cent of the responses are in four of the 20 cells. The modal categories form a cross except where the modal position shifts toward the Liberal side in the Arminian position of Question 8. This is an instance where the mode in Arminian position "Men are saved by their upright character" shifts to the Liberal extreme "Men are saved by belief in Jesus Christ and upright living" rather than follow the number three position which is the modal position for Question 1 on the Bible.

TABLE 16

Bivariate Distribution of Question 1--(The Bible) by Question 9--
(Religious Experience) for 4607 Methodist Laymen

Question 9 Religious Experience	Total Sample	Question 1--The Bible			
		Orthodox	Moderate Orthodox	Moderate Liberal	Liberal
Total Sample	4607	391	1443	2426	347
Calvinist	199	35	59	79	26
Moderate Calvinist	2202	223	703	1168	98
Middle Position	1985	116	647	1090	132
Moderate Arminian	16	2	4	8	2
Arminian	205	5	30	81	89

Source: MESTA Research, 1960, Boston University.

In the above table almost four-fifths of the respondents are concentrated in four of the twenty cells. Again it is noticed that Methodists will not accept the idea that God does not reveal himself today, found in the fourth position in the question of Religious Experience. More than 25 per cent of the respondents chose the third position in Question one--"As the unique historical record of God's revelation to inspired men, the Bible contains the word of God"--and the second position in Question nine--

> By the inner witness of the Spirit, every Christian can have a sure trust that through the sacrificial love of Christ his sins are forgiven and he is reconciled to God.

While Methodists may believe that the Bible is a "unique historical record" and "contains the word of God" they also believe in the witness of the Spirit and in a personal awareness of forgiveness and reconciliation.

TABLE 17

Bivariate Distribution of Question 1--(The Bible) by Question 11--(The Aim of Missions) for 4607 Methodist Laymen

Question 11--The Aim of Missions	Total Sample	Question 1--The Bible			
		Orthodox	Moderate Orthodox	Moderate Liberal	Liberal
Total Sample	4607	391	1443	2426	347
Calvinist	958	173	294	455	36
Moderate Calvinist	2058	125	663	1159	111
Moderate Arminian	1145	80	356	627	82
Arminian	446	13	130	185	118

Source: MESTA Research, 1960, Boston University.

In this table over 25 per cent of the responses fell in the moderate Liberal position of Question one "As the unique historical record of God's revelation to inspired men, the Bible contains the word of God" and in the moderate Orthodox position of Question eleven "The chief aim of missions should be to release in both individuals and society the redemptive power of God disclosed in Jesus Christ, so that all human life may be made whole." The correlation coefficient is r = .17, or little more than zero. The two extremes on the question of the Bible are correlated in that the Orthodox seem to be more likely to be Calvinist and the Liberal are more likely to be Arminian. This observation is not consistent, however, when the Calvinist and Arminian extreme of Question eleven is used. The moderate Liberal position in Question one always represents the modal category of the four positions of Question eleven.

TABLE 18

Bivariate Distribution of Question 2--(God Is) by Question 8--(Men Are Saved) for 4607 Methodist Laymen

Question 8--Men Are Saved	Total Sample	Question 2--God Is				
		Orthodox	Moderate Orthodox	Middle Position	Moderate Liberal	Liberal
Total Sample	4607	488	2967	487	522	143
Calvinist	177	16	124	18	16	3
Moderate Calvinist	451	60	327	29	24	11
Middle Position	2699	250	1819	278	292	60
Moderate Liberal	1208	157	686	149	161	55
Liberal	72	5	11	13	29	14

Source: MESTA Research, 1960, Boston University.

TABLE 19

Bivariate Distribution of Question 2--(God Is) by Question 9--(Religious Experience) for 4607 Methodist Laymen

Question 9 Religious Experience	Total Sample	Question 2--God Is				
		Orthodox	Moderate Orthodox	Middle Position	Moderate Liberal	Liberal
Total Sample	4607	488	2967	487	522	143
Calvinist	199	27	91	32	32	17
Moderate Calvinist	2202	288	1590	165	180	39
Middle Position	1985	206	1223	264	237	55
Moderate Arminian	16	6	8	2		
Arminian	205	21	55	24	73	32

Source: MESTA Research, 1960, Boston University.

In Table 18 the small number of responses in the extreme Liberal position on the nature of God, "God is the name given to our highest human aspirations" and in the Arminian position on the question about the process of salvation indicates that there is very little relationship between these two positions. The correlation coefficient of r = .12 would indicate that there is very little scale relationship in the responses to these two questions. Two thirds of the responses are in four of the 25 cells where the modal position of these questions intersect each other. Another significant difference is the mean scores of these two questions with Question 1 being 2.3 and Question 8 equal to 3.1.

Table 19 indicates the .3 per cent in position four of Question 9 dealing with religious experience. However these 16 responses completely avoided the Liberal and moderate Liberal position on the question of God. The Orthodox and Calvinist responses are more likely to follow the modal responses when the questions are correlated. Similarity is again noted in the heavy concentration of the combined modal categories of the two questions with 1590 or almost 30 per cent in this cell. The means of these two questions is very similar: 2.3 for Question 2 and 2.5 for Question 9.

One observation that is of interest in Table 20 is that these two questions on God and on the aim of missions produce the highest correlation r = .2 of any two question combinations of the first twelve questions. The modal positions again form the largest categories in each of the responses except for the Liberal positions on the question of God where the modal position shifts to the extreme Arminian position in Question eleven.

TABLE 20

Bivariate Distribution of Question 2--(God Is) by Question 11--
(The Aim of Missions) for 4607 Methodist Laymen

Question 11--The Aim of Missions	Total Sample	Question 2--God Is				
		Orthodox	Moderate Orthodox	Middle Position	Moderate Liberal	Liberal
Total Sample	4607	488	2967	487	522	143
Calvinist	958	120	687	62	58	31
Moderate Calvinist	2058	246	1365	206	199	43
Moderate Arminian	1145	81	755	145	139	25
Arminian	446	41	160	74	126	45

Source: MESTA Research, 1960, Boston University.

TABLE 21

Bivariate Distribution of Question 6--(Jesus Christ Is) by Question 8--(Men Are Saved) for 4607 Methodist Laymen

Question 8--Men Are Saved	Total Sample	Question 6--Jesus Christ Is			
		Orthodox	Moderate Orthodox	Moderate Liberal	Liberal
Total Sample	4607	674	1795	1799	339
Calvinist	177	43	80	49	5
Moderate Calvinist	451	98	171	145	37
Middle Position	2699	410	1109	1046	134
Moderate Arminian	1208	120	421	543	124
Arminian	72	3	14	16	39

Source: MESTA Research, 1960, Boston University.

The heavy concentration in the middle positions and the small number in the cells of the perimeter of this table indicate the tendency for the majority of these answers to follow the moderate responses. Less than two per cent of the responses fall in the total of the Orthodox-Calvinist and Liberal-Arminian extremes. It is observed that the modal position of Question 8, "Men are saved by divine grace when they respond in repentance and trustful obedience," with almost 60 per cent, is one in which "Jesus Christ" is not included nor directly referred to.

TABLE 22

Bivariate Distribution of Question 6--(Jesus Christ Is) by Question 9--(The Aim Of Missions) for 4607 Methodist Laymen

Question 9--The Aim Of Missions	Total Sample	Question 6--Jesus Christ Is			
		Orthodox	Moderate Orthodox	Moderate Liberal	Liberal
Total Sample	4607	674	1795	1799	339
Calvinist	199	22	69	76	32
Moderate Calvinist	2202	388	900	810	104
Middle Position	1985	245	781	835	124
Moderate Arminian	16	2	4	5	5
Arminian	205	17	41	73	74

Source: MESTA Research, 1960, Boston University.

Table 22 indicates a very low correlation coefficient r = .13 between these two questions. The 32 responses in the Liberal-Calvinist position are more than in the Orthodox-Calvinist position which has only 22 responses. When this is examined in light of the fact that in the total sample there are almost twice as many in the Orthodox position as in the Liberal position it is even more significant. For those who believe that God alone knows whether or not our sins are forgiven there is a greater tendency for them to believe that Jesus Christ is "one of the world's great spiritual teachers" than to believe the Orthodox position which states "Jesus Christ is God himself, not subject to human limitations."

TABLE 23

Bivariate Distribution of Question 6— (Jesus Christ Is) by Question 11— (The Aim of Missions) for 4607 Methodist Laymen

Question 11--The Aim of Missions	Total Sample	Question 6--Jesus Christ Is			
		Orthodox	Moderate Orthodox	Moderate Liberal	Liberal
Total Sample	4607	674	1795	1799	339
Calvinist	958	189	352	347	70
Moderate Calvinist	2058	315	776	860	107
Moderate Arminian	1145	140	535	402	68
Arminian	446	30	132	190	94

Source: MESTA Research, 1960, Boston University.

The above table follows the pattern of the preceeding two tables when the nature of Jesus Christ is correlated with these key questions in the Calvinist-Arminian scale. The correlation coefficient r = .1 is almost equal to zero.

Belief concerning the nature of Jesus may be related to some individual questions but there is little indication that the Orthodox-Liberal scale is related to the questions in the Calvinist-Arminian scale on these key questions.

Intra-Scale Analysis of Religious Belief

As the totals of combinations of individual question scores within the two scales mentioned have produced the most meaningful results, a similar attempt is made to relate these total scores to other total score combinations in the religious beliefs of Part I.

Table 1 in Appendix B represents a distribution of the total scores of Questions 1-4 and 6 by Questions 17, 18, and 20. Evidence has already been offered as to why the five questions were chosen from the Orthodox-Liberal scale. Questions 17, 18, and 20 of the Relevance Scale were chosen because of the relationship between Human Rights, Christian Society, and Social Change and also because of the relatively higher correlation coefficient of these questions when they are individually related to the other questions in Part I. These three questions center around the issue of personal conversion and responsibility versus social and institutional change as a means of maintenance or attainment of the respective values. The personal approach is typified by the statement "Social change is no responsibility of the church, since if individuals are soundly converted social problems will take care of themselves." This position would be indicated by a value of one. The other extreme typified by the belief that "Social change is the all-important task of the church." is given a value of four or five depending on the number of possible responses. A Total score of three for these questions indicates a belief in personal conversion and a score of 13 (note five possibilities in Q. 17) indicates a belief in a collective or social orientation.

This table using total scores produces a correlation coefficient of r = .26. The extremes of the Orthodox-Liberal have already been discussed earlier in the chapter when dealing with Table 1 Appendix A. It is noted here that the four most Orthodox respondents all have low total scores for the questions in the Relevance Scale, indicating a personal approach.

The Methodists responding to these questions on: 17--Social Change, 18--Building Christian Society, and 20--Human Rights tend to reject the idea that situations related to these concerns can be altered through a change or restructuring of the social organizations and society. There is a much greater tendency for Methodists to believe that these problems must be faced and solutions found by the individual. This same idea of personal versus social salvation is also consistent with the response given to Question 11--The Aim of Missions.

The Orthodox-Liberal relationship established with these three questions of the Relevance Scale is very similar to the relationship with the Calvinist-Arminian scale in that the Orthodox responses have a significantly smaller variance than the Liberal responses. This statistically significant difference is found when an F test is applied to the variances of 1346 respondents with total scores from six through eleven representing the Orthodox extreme of the scale and 871 respondents with total scores from 15 through 21 representing the Liberal extreme of the scale. This is the second distribution where the Liberal responses are more variable in their total scores than are the Orthodox responses.

Table 3, Appendix B is the distribution of the total scores of Question 1-4 and 6, of the Orthodox-Liberal scale and Questions 21-25. Questions 21-25 are on a Likert scale. Individuals are asked to respond to these five issues in terms of the source of, or guidance for, their conduct. The structure of the scale is such that direct guidance receives a value of one and "no guidance" or individual "taste and practicality" has a value of four. This table is included because one might hypothesize that the more Orthodox a person might be the more likely he would be to claim direct guidance for these issues of social and personal morality. On the other hand it might be expected that the more Liberal a person is the more he might be expected to claim little or no direct guidance.

A correlation coefficient of r = .24 confirms the above hypothesis in that it is positive but falls short of indicating any clear relationship.

Almost 17 per cent indicated that in each of these five issues they depend on direct guidance for their belief and conduct. This is contrasted with less than one per cent who claimed no guidance. The corner position of Orthodox and no guidance is the only part of the distribution where there is not at least a scattering of responses.

The Liberal responses are, again, more variable than the Orthodox responses where the answers are correlated with the questions of how one obtains guidance for his conduct.

Appendix Table B4 represents a distribution of the total scores for questions eight through twelve correlated with the total scores of questions 17, 18, and 20. The hypothesis of this distribution was that there would be a relationship between the Calvinist-Arminian scale and beliefs about 17--Social Change, 18--A Christian Society and 19--The Safeguarding of Human Rights. A positive relationship of r=.26 indicates that Calvinist respondents are more likely to choose positions of personal responsibility and the Arminian responses are more related to social responsibility.

Appendix Table B5 is of an exploratory nature. The table presents no significant relationship between Calvinist-Arminian beliefs and guidance questions. In this distribution, Arminians are more variable in their answers than the Calvinists. This would be expected from the observations made thus far in noting the greater variability of the Liberal responses.

2. Ranking of Ideal Types

With the foregoing description of religious beliefs as revealed by the statistical data in Part I the present attempt is to use this analysis to construct ideal types.

THE METHODISTS' ORTHODOX-LIBERAL STYLES

The Orthodox Methodist

Considered collectively the first seven questions in the Orthodox-Liberal scale indicate that certain patterns emerge which are statistically significant. Although no one answered with the most Orthodox response in each question there were significant numbers of individuals with total scores which would let them be classified as Orthodox in response to these first seven questions. Numerically they account for about 6 per cent of the respondents. This ideal type would have answered all, or nearly all, the questions in the Orthodox-Liberal scale with the first or second position. The range of the total value was arbitrarily set low enough to limit the possible structure of responses so that the mean would represent a position below the Moderate Orthodox position on the scale. The size of this Orthodox prototype is smaller than might be anticipated from an examination of the individual questions in this scale. Even though it is small it is significantly large enough to warrant the adoption of such an ideal type. The most typical statement for this group is Question four, position one, "Sin is a corruption of man's nature inherited from Adam, and rebellious acts resulting from this condition."[1]

The Liberal Methodists

The total score value for this type was set higher than the value which would be obtained if every question were answered with the Moderate-Liberal position. This limitation provides for slightly more than 5 per cent in the Liberal prototype. The similarity of size in these two extreme positions is due to distribution of the sample and not an attempt to make them equal. The most illustrative statement for this group is in question three, position four, "Man is a product of nature whose innate powers for achieving goodness, truth, and beauty are almost unlimited."[2]

The next three prototypes are not as precisely indicated as the first because of the limitations in using total scores for classification purposes.

---

[1] See Appendix A, Q. 4, position 1.

[2] Ibid., Q. 3, position 4.

The Moderate Orthodox Methodists

The Moderate-Orthodox prototype responds in a fashion similar to that of the Orthodox but has modified his views more toward a middle of the road position. This type constitutes the largest in this scale construct with almost two-fifths of all respondents falling in this classification. The second response in each of the first seven questions would be the modal representation for this group although the response pattern is liberally sprinkled with one and three combinations. This prototype is best characterized by the statement in Question 2--"God is the omnipotent Lord who exists eternally in three persons and whose righteous will rules his whole creation."[1]

The Moderate Liberal Methodists

The fourth Methodist style has the Moderate-Liberal response pattern. This group is significantly more liberal than the Moderate-Orthodox but smaller in size. About 28 per cent of the sample are in this type with the third response being the modal choice for this group. This style is represented by the third position in Question 3--"Man is a rational being capable of knowing God and entering into fellowship with Him."[2]

---

[1] Ibid., Q. 2, position 2.
[2] Ibid., Q. 3, position 3.

The Middle Range Orthodox-Liberal Methodists

The fifth prototype is made up of a considerable number of individuals in the middle range position. Their total scores fall at the midpoint between the two extremes and they constitute about one-fifth of all the responses. The substantiation of this group is somewhat more difficult than the other four because of the greater possibility of combination of extreme scores, that is one and five, being represented by a middle of the road total. The above represents a problem in providing for an adequate title for this prototype; they will, nevertheless, be designated as "middle of the roaders."

One obvious problem in the designation of these last three types, Moderate-Orthodox, Moderate-Liberal, and middle of the road, is that there are included in all three and more especially in the latter type the eclectic respondent. This respondent does not see these questions or issues as part of a larger and more systematic theological scale. He responds rather to each question as an individual issue unrelated to any overall systematic scheme. Actually, these eclectic type responses could constitute a sixth prototype. The problem comes in determining an objective description of this group, how many there are, who they are, and how to distinguish them from the other prototypes.

THE METHODIST CALVINIST-ARMINIAN STYLES

Analysis of Questions 8-12 is used to construct the following prototypes.

The Calvin Style Methodists

This type is included here because it was part of the original design. The number of people actually fitting into this prototype is very small. Only about one per cent of the Methodists included in the study could be placed in this prototype using the questions in the MR II questionnaire. This prototype is included here, mainly, to demonstrate the small number of endorsements of one of the classical systems of Christian theology.

The Arminian Style Methodists

At the other extreme of this continuum, the Arminian style is made up of about 4 per cent of the respondents. The respondents in this prototype have total scores which are greater than that which would be achieved if the Moderate Arminian position were chosen each time. With such a small number of endorsements of Calvinist stance it might be expected that this other extreme would be considerably larger. However, as noted earlier there is very little correlative relationship between any of the questions in this scale.

The Moderate-Arminian Style

The Moderate-Arminian style is the largest and represents about 40 per cent of the respondents. To be a part of this prototype, a person must have a total score greater than the middle position but less than the Arminian style above.

The Moderate-Calvinist Style

The Moderate-Calvinist style, with total scores between the Calvinist and middle position, contains 16 per cent of the sample. This means that when the two prototypes of Moderate-Calvinist and Calvinist are combined, they account for less than one sixth of the Methodists responding.

Middle Range Calvinist-Arminian Style

The middle positions of the Calvinist-Arminian scale constitute a fifth style. It has the same limitations as were noted for the middle prototype in the previous scale. There are about 39 per cent in this ideal type. The total score for this group, however, does not distinguish between the person who consistently chooses a middle of the road position and the one who combines extreme scores and obtains the same total. This latter or eclectic response is a much larger factor in this scale than it is in the Orthodox-Liberal. It is one of the reasons for this middle style being almost twice as large as it is in the Orthodox-Liberal prototypic construction.

Further attempts to construct ideal types in using the remaining questions of Part I did not produce significant findings. Combinations of these individual questions as well as bivariate distributions of questions produced little if any foundation for the construction of prototypes or styles. Many of these questions are used in the next chapter to construct prototypes related to specific issues such as: personal and social responsibility, the church and its ministry, race, and politics. As the total score values based upon the scales in Questions 13-25 would not permit the ideal type identification, configurations are constructed using modal response categories as the basis of prototypic construction.

3. Standards for Accepting Prototypic Structures

Are the Ideal Types Plausible?

The final test of the worth of such constructs cannot be determined by one paper, but certain observations can be made with some confidence. The response patterns do seem to produce significant indications for the validation of three extreme prototypes: Orthodox, Liberal and Arminian. The one per cent in the Calvinist prototype is questionable, but then such persons might be expected to be Presbyterian rather than Methodist. The four moderate types of the extremes have limitations which must be a part of any further consideration, but they can serve as valid indicators and guides for further research.

The middle position which contains so many eclectic type response patterns needs to have further refinement. The basic reason for saying this is the difference between the respondent who follows as a moderate-middle of the road position consistently and the eclectic respondent who treats each question as one individual item unrelated to any systematic belief construct related to the scales used here.

Are the Patterns Consistent?

The search for consistent meaning is one of the research problems in this study. First there is the desire for the types to be consistent with traditional theological constructs and secondly a desire for these constructs to be consistent with the scales of the research instrument. Finally, there is the need to see if consistent patterns can be found in the various scaled responses.

Where the data warrant the adoption of ideal types using the structure of a particular scale there is a greater degree of consistency. The problem of consistency between a particular scale and an individual's response pattern is of considerable concern when major portions of the response patterns have no relationship to the scale. Major differences, where as many as one-third to one-half of the response patterns are not consistent with the scales, indicate the inadequacy of the developed prototypes to serve as clear analytical tools. This does not invalidate the developed prototypes but it does place some limitations on the use of the types.

One of the problems envisioned at the outset of this study was the development of beliefs which would serve as predictive variables within a scale and from one scale to another. This type of consistency could not be substantiated. Factor analysis and similar statistical processes would not produce such predictors. Therefore the problem of inconsistency limits some aspects but serves as an important finding of this study. At the same time it illustrates the need to construct ideal types which will more adequately serve as religious prototypes.

Can the Developed Prototypes be Communicated?

The historical tradition behind these prototypes should greatly facilitate the understanding of the ideal type. On the other hand, the inability to include many respondents within the developed types also indicates the need for the construction of new analytical tools for better communication of belief structures. It is important to remember the analytical nature of the ideal type. Any such construction has as its primary purpose the facilitation of analysis and is not to be considered as an end in itself. The ideal type is not to be thought of as having any intrinsic value. These observations of the limitations of ideal types are restated here because of the necessity of including them in any effort to explain the nature of the observed types.

This caution is especially important as the developed prototypes in this study use terms which have represented classical theological positions in the Christian Church and while there is an attempt to maintain the same meaning for these terms the intended use is quite different. The terms adopted here are used to classify individuals according to their belief structures.

CHAPTER IV

DEVELOPMENT OF PROTOTYPIC SOCIO-ETHICAL BELIEFS

The purpose of this chapter is to use the data of Part II--Ethical and Social Beliefs, to analyze the belief structures of 5098 Methodists. These questions are scaled on a Conservative to Liberal Continuum. The scale is of a Likert type but is not a true Likert scale as the answers in any one question are not equidistant apart and a Conservative position on one question may not always be complemented by an equally Conservative position. The same is true of the Liberal positions of the scale.

The 19 questions used in this scale all have a positive correlation coefficient when each question is correlated with the total of the questions in this part. However, there are four questions: 26--Temperance, 30--Politics, 33--The Family, and 39--Status of Men and Women which have correlation coefficients of less than r = .1 when the responses are correlated with the total for all of the questions. Three questions rank above the rest when their responses are correlated with the total of the other questions in Part II: Q. 28--Race, r = .32; Q. 29--Race in the Methodist Church, r = .21; and Q. 44--The Place of the Federal Government in Controlling Agriculture and

Soil Conservation, r = .21. This would seem to indicate that if any questions or issues in this scale might be used to predict the response in another the question on race followed by the other two mentioned above would be the most reliable.

Number 30--Politics and Christian responsibility, is the least predictable of the 19 questions with a correlation coefficient of r = .01.

Socio-Ethical Configuration Prototypes

As part II on social and ethical beliefs is not divided into different scales this chapter will deal with individual questions or with questions which cover similar issues. This will develop types using the configurations which result from an item analysis of each question with other questions of a similar nature.

Church and Its Ministry

The first configuration will be a type built around the Church and its Ministry. For the development of this area on the Church and its Ministry two questions, 7--The Christian Church Is and 17--Social Change will be used from part one because of their obvious relevance in the building of this ideal type.

The bi-modal nature of the responses to Question seven indicate that Methodists are about evenly divided between those that believe that the Christian church is a community renewed through Jesus Christ and empowered by the Holy Spirit and those who believe it is a society for the quest of the religious life.

In Question 17 on the responsibility and nature of social change almost 50 per cent indicate that the church is primarily responsible for the transformation of individuals and has only a secondary and partial responsibility for the instigation of change in the social order. In addition one-fourth of all Methodists would place responsibility for social change and individual transformation on an equal priority.

Question 29--Race in the Organization of The Methodist Church indicates that, even though The Methodist Church does not have as its primary goal the instigation of social change, one-third of all respondents believe that racial segregation in the church should be abolished. Another fifth of those responding to this question believe that the segregated Jurisdiction should be abolished and further desegregation should be accomplished through permissive legislation within The Annual Conference and local churches. In this response the wording "permissive legislation" maintains the element of the personal rather than the collective or social response to the issue of racial integration within the church.

Question 32 concerning the right of Methodist Ministers to speak on controversial social issues would seem to indicate that even though Methodists believe that individual conversion or transformation is a more primary concern than social reform, almost 70 per cent agreed to the most liberal statement in the question which is that a Methodist Minister should "be free to take, on controversial issues, any position which he regards as Christian." While there may be serious questions raised as to just how much freedom a minister actually has in confronting social issues in a local congregation it seems significant that a large majority would take the most liberal statement to express their own belief.

Question 40 concerning the church in the ecumenical perspective is significant when one examines the movements of ecumenical cooperation since the completion of this questionnaire. Almost two-thirds of all Methodists responding believed that the church should co-operate with "other Christian bodies in activities that can be done together better than separately."

If one considers only the modal and second rank statements of Q. 17: "Social change is a partial responsibility of the church, but secondary to the transformation of individuals," and "Social change is of equal importance with individual transformation," it is possible to overlook the significance of the statements of the other questions which increase the responsibility of the church for social witness.

Configurations of Questions on Race

An historical issue within the church sometimes more manifest than others is the question of racial desegregation and integration. While recent developments and actions taken by the General, Jurisdictional and Annual conferences of the church have altered some of the traditional administrative procedures, a review of how Methodists responded to questions concerning race may bring additional understanding of some of the developments.

Question 22 of Part I is also relevant to one's belief about race. Over 40 per cent of those responding to this question felt they did not depend upon direct guidance from their religious beliefs but rather tried to find moral principles for guidance in their conduct and social policies on the issue of race. One-third of those responding to this question felt they sought direct guidance from their religious beliefs for their conduct with regard to the question of segregation.

Over half of those responding to Q. 28 felt that all races should have the same opportunity, but at the same time they felt that the present patterns regarding racial difference in our society should be changed gradually. An additional fourth of the Methodists responding felt that "members of all races should have equal opportunities, but segregation is desirable to preserve racial purity." Almost one out of five indicated that "all discrimination and enforced segregation based on race should be abolished." Greater significance is added to the response to Question 28 when it is examined in the light of Question 29 which focuses on particular problems of racial segregation in the church. Forty per cent believed that the final steps toward desegregation in the church should come through permissive legislation with about half of these believing that the Central Jurisdiction should be abolished. The largest single response in Question 29 however, as mentioned earlier in this chapter, is the most liberal with one-third believing that racial "segregation should be abolished at all levels."

Question 31 relates to the question of race as it deals with the right of a teacher to belong to organizations which are influential in various types of social changes. Over 70 per cent chose the statement: "A school teacher should be free to join any "cause" organization so long as his membership does not interfere with his effectiveness in teaching." An additional 12 per cent were willing to accept the statement without the qualifying phrase referring to effectiveness in teaching.

While the general trend seems to favor integration there are a substantial number of responses which maintain conservative positions with regard to this question of race. The number of conservative responses does not seem to be as great, however, when dealing with questions about social change which might alter the traditional pattern of racial segreation. The next set of questions is to investigate more specifically the questions of social change.

Configurations of questions on social change

A legitimate question which is raised in a study of beliefs has to do with the relationship of belief and conduct. It seems appropriate to use this as a starting point for this discussion of Social Change. Question 13 is aimed specifically at this question and while it is only a response as to one's feeling about the relationship between belief and conduct and not an in depth study correlating beliefs with behavior it helps to introduce this configuration.

In Q. 13 Methodists indicate there is a very significant relationship between what one believes and his conduct. Over 43 per cent believe that belief "determines conduct" and in addition to this over 37 per cent believe that actions are affected by our basic belief more than anything else. Combining these two categories results in over 80 per cent of the responses affirming the importance of one's beliefs in determining conduct. With this question on belief and conduct as an introduction to the issue of social change four additional questions will be analyzed.

Question 15 attempts to access the relevance of the ethical teachings of Jesus for today. Over 80 per cent of all the respondents believe that the teaching of Jesus provides "basic principles which are just as valid now as when first uttered." Another 14 per cent believe that these teachings are still the most practical basis for human conduct. This means that over 95 per cent of the Methodists responding to this questionnaire believe that the teachings of Jesus, whatever they may interpret these to be, are valid guides for present ethical considerations. When this question on the teachings of Jesus is related to the issue of social change it seems that there is here a very vital source of motivation and influence.

Question 17 is the question which is directly related to Social Change. In this five point Likert scale almost 50 per cent of those responding to the question chose the first two positions which indicates that they feel personal conversion is the more important or the only task of the church and social change is second in the priorities of the church's responsibility. An additional 25 per cent responded that social change and individual conversion are of equal importance. Only about 11 per cent considered Social Change to be "the all important task of the church."

When the response of this last question is examined in light of the related social issues in the questionnaire it seems evident that where there are differences between social conditions and social beliefs the change which will reconcile these differences must be of a personal rather than a social nature. While the larger social structure of our society is a critical factor in determining the changing role of the family, the response to change in the institution of the family is important. It will let us see how willingly or reluctantly the respondents accept the changing role of the family as it relates to other social institutions.

First it may be noted that very few, less than four per cent, believe "that family should accept the more limited range of functions left to it as other institutions now care for education, recreation, moral instruction, security for the aged, etc." The belief that the family should continue to provide for moral and religious education is chosen by over 60 per cent. In addition over seven per cent would have the family "reclaim the whole range of functions once performed by the family."

These two positions would constitute over two-thirds of the responses indicating considerable resistance to social change which would lessen the importance of the family in the social structure.

This question further indicates the belief in maintaining personal or primary group solution to social problems rather than delegating responsibility to larger units of society.

The difference between the personal and social emphasis may be seen in an examination of Q. 37--The Main Purpose of a Prison. Just a little over one per cent of those responding felt that the purpose of a prison is to punish "the enemies of society." On the other hand, over 70 per cent chose the other extreme where the main purpose should be "the rehabilitation of offenders and their restoration to normal life in society." Less than one-fifth believed that the main purpose of a prison is "the confinement of criminals whose freedom would endanger society." This helps to see again the emphasis that most Methodists would place upon individual transformation. The change of the individual is thought to be considerably more closely related to the task of the church than direct involvement in social change.

This same emphasis upon individuals rather than social responsibility is evident in Question 42. Over 75 per cent of those responding to this question believe that health needs are best provided by each individual providing for his own care rather than the establishment of any kind of social medical care.

In this configuration of questions dealing with the issues of social change there are indications that social change is needed or desired but the manner of accomplishment is through individual conversion, rehabilitation and permissive legislation.

Configurations on Questions of Politics.

The fourth configuration to be examined is made up of questions in the area of Public Institutions and Political Policies. There are eight questions in Part II which relate to this configuration. Question 30--Politics is considered as a general introduction. Sixty-five per cent of those responding believe that Politics "should call forth the serious and intelligent concern of the conscientious Christian." In addition almost 30 per cent believe "Politics is an area which Christians should regard as a special responsibility." These two positions account for 95 per cent of the Methodists responding and indicate an affirmation of Christian concern and responsibility in the area of politics. The following questions will give some indication as to the nature of the concern and responsibility when these same people state their beliefs on specific issues.

Question 34 related the Federal Government to our economic structure in the area of government owned public power projects like Tennessee Valley Authority. One of the first observations is that this question received the largest number of "no responses" of any question in the first two parts of the questionnaire indicating that the Tennessee Valley Authority public power project was not an issue to over 13 per cent of those responding. Almost 43 per cent believe that such projects "greatly improve the total economic welfare of the nation." An additional 19 per cent believe that "public power projects provide worthy experiments in the extension of democracy." Twenty-three per cent chose more conservative positions believing that such practices are questionable or that they threaten free enterprise. While a majority of 60 per cent favor such projects almost one-fourth are critical and the rest did not choose to respond.

On the Question 35--Economic and Technical Aid to Other Countries there was almost an equal number between those who believed that United States assistance should be "granted considering the welfare of the peoples as well as American interest" and of those who believe that assistance should be granted "on the basis of the needs of humanity. . . ." The two conservative positions, one which links aid with "our military and economic interest" and the other which would "withhold assistance pending the solution of some of our needs and interests," attracted less than 5 per cent of the responses. Over 90 per cent favor the idea of foreign aid and about half of these responses indicate that America's interest should be considered along with the welfare of the recipients of such aid.

Question 36 on the United Nations continues on the theme of the place of the United States in the international setting. One immediate observation in this question is that over 90 per cent of the respondents believed that the United Nations deserves our support with the large majority of these believing that the United Nations is our best political hope for world peace. Less than 3 per cent of the Methodists responding chose a nationalistic view and think that such a world organization involves "dangerous infringement on national sovereignty; hence each nation should pursue its own course, making only such temporary alliances as serve its ends." Such views as expressed in the responses to these questions of economic aid-technical assistance and the United Nations would seem to indicate a rejection of isolationist policies and to favor a more active involvement of the United States in world politics and economic welfare.

The next four questions deal with political policy in issues of a more domestic nature. One interesting observation at the beginning of this analysis is that the "write in" and "no response" combined in each of these four questions is 8 per cent or greater. This is significantly greater than it was on issues of a more international nature and would seem to indicate that people are more cautious or less sure of their beliefs concerning internal and domestic issues than they are about international political questions. This aspect is also evident in Q. 39 where the "no response" and "write in" responses equalled over 16 per cent on a question concerning the Federal Government and our national economy.

Question 41 actually combines two issues and therefore brings some confusion to the analysis. The question of Federal Aid to Public Education is combined with the issue of aid to parochial and private schools. Even with these two issues being combined in two of the four responses, more than half--54 per cent--believed that Federal Aid should be "on the basis of need." Twenty-two per cent feel that Federal Aid should be granted "only if complete control remains with the states." The issue of states' rights is also another variable in this question which adds to the complexity of the analysis. A significant response of over 12% feel that Federal Aid would be acceptable only "if parochial and private schools are specifically excluded."

Question 42 on Health relates to one of the former observations in this chapter relative to the personal vs. the social approach for the solution of problems such as medical care. Less than 2 per cent believe "the government should provide free medical and dental care for all people." Over 54 per cent believe that health insurance is the best solution to this problem and more than 20 per cent believe socialized medicine would destroy the initiative of doctors and the self-reliance of their patients. This means that three-fourths of the Methodists responding to the questionnaire are not in favor of any cooperative or government provided medical care and illustrate the conservative individualistic response to this particular issue.

Question 43 is constructed to ascertain beliefs about the relationship of the Federal Government to labor legislation. The more conservative individualism is part of the response pattern in this question with only 3.3 per cent believing that it is the responsibility of the Federal Government to "protect labor unions in provision for union shop, collective bargaining, etc." Almost 30 per cent feel just the opposite in believing that the Federal Government should "pass 'right to work' laws and curb the power of labor unions." Another 45 per cent feel that the responsibility of the Federal Government is to control the "unethical labor practices and racketeering" in the labor unions. Thus, individualism, rather than the collective approach in dealing with this issue of labor, is made quite clear in the belief structure of Methodists responding to this question.

Question 44 is related to the Federal Government and agriculture control and deviates from the patterns established in the three questions just discussed. About one-half of the Methodists responding to this question feel that the Federal Government should "act to stabilize farm prices, control surpluses, and conserve the soil." Another 25 per cent chose this same position except that they do not believe in Federal price support. Only 9 per cent would "let the farmer care for himself and his soil." An additional 9 per cent would limit the Federal Government's concern to soil conservation.

In this question, the modal and second rank positions are equal in percentages to the two previous questions. The critical difference is a shift of the modal and second rank positions to the Liberal side of government involvement in this particular issue of governmental control of agriculture and soil conservation.

Configuration of Private Ethics

The last configuration to be considered is focused upon questions which certainly have extenuating social implications but which are primarily matters of personal conviction. Beliefs concerning prescriptive or private ethics are not included in a single section or scale but seven questions have been selected from Parts I and II of the questionnaire. The following questions are considered in the construction of this configuration:

16--Laymen Are
21--Whether to Drink Intoxicants
24--The Regulation of Marriage and Divorce.
26--Temperance
27--War
38--Occupations Should be Chosen Mainly in Terms of
39--Status of Men and Women

Question 16 attempts to seek the relationship of the layman to the clergy. This question is included here because of its importance in determining the nature of individual involvement in the local church. Over 60 per cent feel that "laymen are nonordained Christians whose function is to help the clergy do the work of the church." When this response is added to the first two for a total of over 70 per cent the vast majority of Methodists believe there is a significant difference in the respective roles of the layman and the clergy in the work of the church. Even though 60 per cent chose the statement which implies the active participation of the layman in the work of the church, the distinction, "to help the clergy do the work of the church," is maintained.

Only about one-fourth minimize the distinction between laymen and clergy and think of the laymen as "members of the people of God called to a total ministry of witness and service in the world." The following statements may help to demonstrate how the response of the laymen differs from several typical Protestant views on the nature of the laity.

> There is no justification in the words of Christ, in the whole of the New Testament, or in any legitimate inference from the teaching of Christ of the New Testament, for the view that the ministry of the Sacraments, or of preaching, or of tending the flock of God, is limited to one particular class of person within the Church. The whole Church possesses this ministry by the gift of Christ Himself and in virtue of being His Body and the fellowship of His Spirit.[1]

> All persons received into the fellowship of The Methodist Church shall, by the grace of God, fulfill their membership vows through an active expression of their faith, bringing their gifts and services into conformity with the redemptive will of God and witnessing for Jesus Christ in all areas of life.[2]

---

[1] Baillie, Donald and Marsh, John (eds.), Intercommunion (New York: Harper & Brothers Publishers, 1952), p. 153.

[2] Doctrines and Discipline of The Methodist Church, ed. Emory Stevens Bucke (Nashville, Tennessee: The Methodist Publishing House, 1960), p. 107.

In the above statements there is every indication that the acceptable position in Q. 16 would be "Laymen are members of the people of God called to a total ministry of witness and service in the world." The "professional" nature of the clergy may be one reason why laymen think of themselves as those who are to "help the clergy do the work of the church." Ministers have a different perspective on the nature of the role of the laymen as almost two thirds of them chose a position which would be in agreement with the two sources quoted above.

Questions 21--Whether to Drink Intoxicants--and 24--What the Regulation of Marriage and Divorce Should Be--are both part of the scale to determine the source of one's religious beliefs. There is a very similar response pattern to these two questions of prescriptive ethics: 21--Whether to Drink Intoxicants and 24--The Regulation of Marriage and Divorce. The modal category, with over 42 per cent in each question, is "I, as a Christian, get direct guidance for my own conduct" when deciding "Whether to drink intoxicants" and "What the regulation of marriage and divorce should be." The second rank positions on both of these questions, with over 34 per cent in each, is "No Direct Guidance, but Find Moral Principles to Guide my Conduct and Social Policy." Less than 5 per cent in both questions felt that they received "No Guidance, but Make Decisions on Basis of Taste and Practicality."

The evidence here would indicate a strong inclination to rely on direct guidance in these two particular matters. It is also noted that Methodists are more likely to look for direct guidance in these two areas of private behavior or prescriptive ethics than they are in the other three questions in this scale on segregation, aid to foreign countries and participation in war.

Question 26--Temperance--indicates that the majority follow the guidance of the church and accept the historical position of abstinence. When position four--total abstinence--and position five--"work for prohibition"--are combined, two-thirds of the responses are included. This would seem to indicate that on the whole there is consistency in relating one's belief about temperance to the traditional stand of abstinence within the church. About one-fourth believe that "I . . . may use alcoholic beverages as long as I do so temperately and within reason."

The issue of a Christian's participation in war as related in Q. 27, indicates that close to one-half of all respondents felt obligated "to support my country in war when its continued existence is at stake, apart from considerations of justice." In addition, 42 per cent felt that they could participate in war only for the preservation of justice. Less than 6 per cent felt that they could not participate in war.

Question 38--Occupations Should Be Chosen Mainly in Terms of--concerning the motivating force behind one's choice of occupation is bimodal with positions three and five being the most frequently selected. Position three--"Occupations should be chosen mainly in terms of personal satisfaction and meaning in work"--and position five--"Occupations should be chosen mainly in terms of use of personal capacities on the basis of stewardship to God"--are contrasted in these bimodal answers.

In Q. 39--Status of Men and Women--the liberal response of "equal and identical rights in employment and education in both church and society" is the modal position with a little over one-third taking this position. Next, with about 31 per cent, is the belief that "The principle of equality must be modified by woman's responsibility to home and children."

For the most part there is a diversity of beliefs represented in the answers to these questions of personal ethics. The possible exception is in Question 16 on the relationship of laymen and clergy where 61.2 per cent were in the modal category.

The prototypic configurations of this chapter focusing on socio-ethical beliefs are of a different type construction than the prototypes of Chapter III.. In Chapter III the individual scores were used to construct the ideal types. In this chapter the collective representations of modal scores were used. In Chapter III , prototypes were constructed following the belief patterns of individuals. In this chapter the configuration styles are based upon the beliefs rather than upon individuals.

While prototypical patterns and constructions similar to that of Chapter III were attempted with the socio-ethical beliefs, it was not possible to form similar types.

Many attempts were made to find correlations between related questions in Part II. The highest correlation coefficient $r = .45$ is obtained from the data in the following table when two questions on race are related.

Because of the similarity of the issues in these two questions it might be hypothesized that the correlation would be greater. Table 24 clearly illustrates the methodological problem in the construction of ideal types in this part. Some individuals were able to take the opposite extreme and combine conservative or segregationist responses in one question with liberal or integrationist responses in the other.

This same kind of inconsistent response was repeated in every other attempt to relate similar questions in this part. The correlation coefficient was never greater than $r = .15$ indicating that there was

TABLE 24

Bivariate Distribution of Question 28--(Race) by Question 29--(Race in the Organization of the Methodist Church) for 4607 Methodist Laymen

Question 28 Race	Total Sample	Question 29--Race in the Methodist Church			
		Conservative	Moderate Conservative	Moderate Liberal	Liberal
Total Sample	4607	671	782	964	2190
Conservative	25	10	3	5	7
Moderate Conservative	1132	468	252	106	306
Moderate Liberal	2616	180	494	749	1193
Liberal	834	13	33	104	684

Source: MESTA Research, 1960, Boston University considerably less scale relationship among any of the socio-ethical questions.

While previous data indicate the difficulty in construction of types, it also helps to substantiate the hypothesis that there is little relationship between the answers given to the issues in this second part.

Standards for Accepting Prototypical Structures

The possible value of prototypes of this section have to be determined by testing the configurations against the theory of ideal type analysis.

Are the Patterns Plausible?

The confidence which can be placed in the analysis of this section is limited by the purpose of the analysis. The original intent of this study was to produce types by following the response pattern of individuals from one question to another and from one section to another. Therefore if the original intent is maintained, there is limited confidence in the configurations.

If the emphasis is shifted to a collective representation using modal and second rank responses, then it seems that there is considerable evidence for the support of such prototypes. If each question is analyzed as what Methodists believe about a particular issue, then the size and adequacy of the sample makes it possible to accept such results. As individual items there are plausible reasons for accepting the results.

Is This Pattern Consistent?

This question of consistency has already been referred to in the discussion of the methodology of analysis in this chapter. Briefly, the consistency of the respondents in answering the questions of Part II on socio-ethical beliefs does not follow any discernible pattern and this part of the study is limited to an item analysis approach.

CHAPTER V

CORRELATION OF RELIGIOUS AND SOCIO-ETHICAL BELIEFS

In the two previous chapters an attempt was made to determine the possible relationships which may exist within each of the scales of the first two parts of the questionnaire. In this chapter, questions and scales from Part I Religious Beliefs and Part II Socio-Ethical Beliefs will be correlated to determine if there are any meaningful relationships between these two parts.

Since totals of combinations of questions seemed to be the most meaningful in the investigation of Part I, this same method is used initially to relate questions in Part I on Religious Beliefs to Part II on Socio-Ethical Beliefs.

The first attempt was to see if any meaningful relationship could be found between five questions from the Orthodox-Liberal scale and eight questions from the Socio-Ethical scale of Part II. The eight questions of this latter scale are all questions of a political nature and generally follow a conservative to liberal scaling. The questions are 30, 34, 35, 36, 41, 42, 43, and 44. The five questions--1, 2, 3, 4, and 6--from the Orthodox-Liberal scale are chosen because they provide the most meaningful indicators as mentioned in Chapter three.

Totals were obtained for each person for each set of questions and then the totals were correlated. Low scores indicated the Orthodox and Conservative positions and high scores corresponded to the Liberal beliefs of each scale. The possible range for the total of the questions in the Orthodox-Liberal scale is 5 to 21, and the possible range of the total for the political questions is 8 to 32.

A distribution of these total scores for 5098 Methodists is found in Appendix Table B[7]. A casual glance will indicate little if any relationship between these two sets of totals. The correlation coefficient is $r = .03$ or zero. There is no indication that Orthodox or Liberal responses of the religious beliefs scale have any meaningful relationship to the Conservative-Liberal responses of the political scale. One cannot be used as the predictor variable for the other.

One observation noted is in the response patterns of the two extremes of the religious scale. Using 1346 Orthodox responses with totals from 5 - 11 ($S^2 = 8.72$) and 871 Liberal responses with total scores of 15 - 21 ($S^2 = 5.64$) and comparing the distribution of these two extremes in their answers to the Conservative-Liberal continuum of the political scale, results in a significant difference of the variances.

The results reveal, through application of an F test to determine significant differences in variances, that Orthodox responses are more variable than Liberal responses when they are distributed on the political scale. In each of the other F tests attempted in this study to determine significant differences in the variances, the Liberals of the Religious Beliefs scale were always more variable. When distributed on the political scale the difference is still evident, but the positions are reversed. When these two extremes are distributed on the political scale, the Orthodox are more variable than the Liberal in their responses.

When the same test is applied to the Conservative and Liberal extremes of the political scale, there is also a significant difference in the variances of these two extreme groups. When 601 political Conservatives with total scores from 8 - 17 ($S^2 = 4.52$) are compared to 868 political Liberals with total scores from 25 - 32 ($S^2 = 3.63$) there is a significant difference in the variances when they respond to questions in the Orthodox-Liberal scale of Religious Beliefs. As was the case in the F tests mentioned above, the liberals are not as likely to be as variable in their response patterns.

In this respect there is a relationship between the two extremes of these two scales. Orthodox religious respondents and conservative political respondents are both more variable in their response patterns than the Liberal respondents of each scale.

Appendix Table B^7 represents the same kind of distribution as the one just discussed when the five Calvinist-Arminian scale questions of Part I are correlated with the eight questions of the political scale. When the totals of the five questions in the Calvinist-Arminian scale are related to the totals for the same eight questions in the political scale, the correlation coefficient is $r = .04$ or zero. Again neither of the scaled responses could be used to predict the other.

When the political extremes are examined using the same pattern as in the previous table with 601 Conservative respondents ($S^2 = 4.42$) and 868 Liberal respondents ($S^2 = 3.78$) the variance (using an F test of significance) is significantly greater for the conservatives than it is for the Liberals when these totals are distributed by the total of the five responses in the Calvinist-Arminian scale.

When the total scores of the Calvinist-Arminian extremes are distributed over the political scale, there is no significant difference in the variances of their responses.

Other attempts to relate totals of combinations of various questions produced the same pattern of correlation coefficient. None of the attempted correlation coefficients were greater than zero demonstrating the lack of any predictive relationship using the eight questions on the political scale.

One significant factor, however, is the greater variability of the Conservative responses when compared to the variability of the Liberal responses of the political question. This same pattern occurs in each of the attempts to relate these eight political questions to other ideas in the belief system. Therefore, this provides strong evidence for saying that political Liberals are more likely to be consistent with each other than political Conservatives are in their response to other beliefs.

When totals of question combinations failed to provide any meaningful correlation coefficient, individual questions were related to see what kind of relationships might be found. Individual questions in the Religious Beliefs of Part I were matched with questions in the Socio-Ethical Beliefs of Part II.

When Questions 1--The Bible, 2--God Is, and 6--Jesus Christ Is, are added for each person and the total is correlated with Question 26--Temperance, there is a negative correlation coefficient of $r = -.2$. Such a negative correlation would be expected because of the order of the responses in the question on temperance. It was hypothesized that the Liberal response, "I, as a Christian, may drink without reference to religious scruples," would be more acceptable to the Liberal respondents of Questions 1, 2, and 6. It was also thought that the answers of total abstinence and "work for prohibition" would be related to the Orthodox responses of the same questions.

A correlation coefficient of r = -.2 is not, however, great enough to place great confidence in this relationship and the supposition is not justified.

An exploratory attempt to relate Questions 1, 2, and 6 to Question 27 on the Christian's responsibility in war provided a correlation coefficient of zero. In other words the Orthodox-Liberal responses to these three questions are not related to the positions in the question on war.

The same exploratory procedure was attempted relating Questions 1, 2, and 6 with questions in Part II. All of these attempts produced similar results with correlation coefficients of zero or near zero.

Perhaps the most significant variable for the socio-ethical questions of Part II in the first twenty questions is number 17--Social Change. This question, more than any other, consistently provided deviations in the questions of the second part. This was difficult to determine as the correlation coefficient of the bivariate distributions did not indicate the nature of this variable. The nature of one's belief about the responsibility of the church for social change provides for a variation which deviated from the expected.

Of the five positions in Question 17, the first, "Social change is no responsibility of the church since if individuals are soundly converted social problems will take care of themselves," generally follows the expected pattern of correlation. When correlated, this position usually elicits a more Conservative response pattern in the questions of Part II.

The unexpected is observed in the middle position of Question 17--"Social change is of equal importance with individual transformation." This moderate position, in the majority of bivariate distributions, elicits the most liberal answers to questions of Part II. Thus it is these people who see the church equally responsible for social change and individual conversion who more often choose the most Liberal positions on questions of a political and economic nature.

The following chapters present further evidence of the lack of relationships between Part I--Religious Beliefs--and Part II--Ethical and Social Beliefs. When scales of these first two parts are controlled by social and demographic characteristics, inverse relationships are noted. These relate liberal religious beliefs to conservative socio-ethical beliefs and vice versus.

CHAPTER VI

CORRELATION OF THEOLOGICAL AND SOCIO-ETHICAL BELIEFS WITH SOCIAL AND RELIGIOUS INVOLVEMENTS

Purpose

The purpose of this chapter is to relate the beliefs of Parts I and II to the social and demographic data of Part IV in the questionnaire. The intention is to see if the theological and socio-ethical beliefs have any relationship to the social and religious involvement of the Methodists responding to the questionnaire. The primary approach for this study is the development of belief styles. The questions of social and religious involvement in Part IV will be considered as individual items rather than collectively in social involvement prototypes.

Jurisdiction

The first variable to be related to the beliefs of Parts I and II is the five geographic Jurisdictions of the Methodist Church. This is not a numbered question in the questionnaire but was coded in each one as it was returned.

Responses from all six Jurisdictions are recorded in Appendix A, but the Central Jurisdiction follows racial rather than geographic lines. The negroes of the Central Jurisdiction provided for some significant variations in many questions but the size and the nature of this sample would indicate the need for caution in any analysis. There are only 41 laymen and 26 ministers representing the Central Jurisdiction in this study.

The largest and most consistent variations in the seven questions of the Orthodox-Liberal scale are found in the responses of the Western Jurisdiction. In each of these questions the mean score of the Western Jurisdictions shifts toward the Liberal position. In each of these questions the largest response to the Liberal extreme of each question is found in the Western Jurisdiction.

The more Orthodox responses come from the Southeastern and the South Central Jurisdictions but these responses do not indicate as strong or as clear a relationship as was noted in the preceding paragraph.

The Western Jurisdiction contains the greatest percentage of Arminian responses in each of the five questions of the Calvinist-Arminian Scale. It also contains the highest mean scores and provides for the only change of a modal position in this scale. In

Q. 9--Religious Experience, the mode shifts from the Moderate Calvinist position to the Moderate Arminian position in this Jurisdiction.

In questions 13 through 20 on the scale of relevance there are only two shifts of the modal positions when controlled by Jurisdiction. As was true above, the Western Jurisdiction provides for these deviations. In Q. 13--Belief and Conduct, the modal category shifts from the most relevant position to a more moderate position. In Q. 14--A Christian Should Live a Good Life Mainly Because, the mode changes from the second to the third position. When these two questions were related to other questions of this scale it was noted that there was little positive correlation. However, it is significant that both of these changes are shifts away from the relevance extreme of the continuum.

The following table will help to illustrate the nature of the deviations for the geographical Jurisdictions when the means for totals of combined questions are compared.

TABLE 25

A Distribution of the Means of Total Scores by Jurisdiction for Questions of Religious and Socio-Ethical Beliefs for 5031 Methodists

Jurisdiction	No. Of Replies	Means of Total Scores		
		Rel. Blefs. Q. 1-12	Guidance Q. 21-25	Soc.-Eth. Q. 26-44
Total Sample	5031	32.5	9.2	55.8
NC	1912	32.5	9.2	55.9
NE	1010	32.8	9.5	55.9
SC	654	32.3	8.9	55.7
SE	938	31.5	9.1	55.2
W	517	33.8	9.5	56.3

Source: MESTA Research, 1960, Boston University.

Questions 21 through 25 concerning the place of religious beliefs in the guidance of conduct provide for significant differences in the preceding table. It is noted that the mean for these five questions is greater in the Northeastern and Western Jurisdictions and smaller in the South Central Jurisdiction. The smaller mean value would indicate a greater tendency to depend upon direct guidance from religious beliefs for one's conduct. The greater mean would indicate indirect guidance from religious beliefs for one's conduct and social policy.

When the individual questions of the socio-ethical beliefs are correlated with the geographic Jurisdictions there is no one consistent pattern which will apply to all of the questions. However, in the preceding table the Western Jurisdiction has a mean score which is significantly greater than any of the others when the questions in this part are considered collectively. These findings would be consistent with the results of the theological belief scales in that they both tend to elicit more Liberal responses from the Western Jurisdiction.

The data indicate that the Western Jurisdiction is significantly more liberal in all of the belief patterns and that the Southeastern Jurisdiction has a tendency to represent the more conservative response patterns. The remaining three jurisdictions tend to cluster more around the mean values of the total sample.

Age

Age provides an important and significant variable in the mean values of the various scales represented in the following table. The means are of the total scores in the various scales. Five questions of the O-L continuum (one through four and six) are used for the total of this scale. All five questions (eight through 12) are used in the C-A scale and all five questions (21-25) are included in determining the source of one's guidance. The fourth configuration is made up of eight political questions (30, 34-36, and 41-44) of part five.

TABLE 26

A Distribution of the Means of Total Scores by Age for Questions of Religious and Political Beliefs for 4441 Methodists

		Means of Total Scores			
AGE	No. Of Replies	O-L Q. 1-4+6	C-A Q. 8-12	Guidance Q. 21-25	Political*
Total Sample	4441	12.8	14.2	9.3	21.8
10-14	43	12.8	13.4	9.4	23.4
15-19	184	13.1	14.5	10.3	23.1
20-24	184	13.3	14.1	9.8	22.5
25-34	708	13.2	14.5	9.8	22.1
35-44	1056	13.0	14.4	9.6	21.9
45-54	1002	12.9	14.2	9.2	21.7
55-64	687	12.5	14.1	8.8	21.4
65 +	577	12.1	13.9	8.5	21.3

*Questions 30,34-36, and 41-44 are used here and throughout this chapter for the Political scale.

Source: MESTA Research, 1960, Boston University.

Age is a significant variable for the first two scales in the religious beliefs of Part I. After age 20 it is noted that the means of total scores decline for both of these scales in each age category indicating that the older respondents tend to be more Orthodox and more Calvinist in their answers to these respective scales. The mean of the 10-14 year age category is significantly smaller than the next age interval in both scales and in the C-A scale it represents the most Calvinist position in the distribution. Analyses of the 10-14 year age group need to be expressed with caution as there are only 43 respondents in the study.

The older the respondent the more likely he is to claim guidance from his religious ideas for his belief and conduct. This is indicated by the declining means for Q. 21-25. The one exception is again the youngest age group which claims more guidance than any of the next four age intervals.

Political totals provide for a perfect correlation with each succeeding age group receiving a smaller score and thereby being more conservative than the preceding one. Age is clearly a factor in the responses to the political questions. Liberal political beliefs are more acceptable to the youngest age group and conservative political beliefs are more acceptable to the oldest.

Education

The following table has the same distribution of belief scores as the previous one. With the variable of education the results are significant, especially for religious beliefs.

TABLE 27

A Distribution of the Means of Total Scores by Education for Questions of Religious and Political Beliefs for 4437 Methodists

EDUCATION	No. Of Replies	Means of Total Scores O-L Q.1-4+6	C-A Q.8-12	Guidance Q.21-25	Political
Total Sample	4437	12.8	14.2	9.3	21.8
Attended Grade School	149	11.7	13.3	8.5	22.2
Completed Grade School	273	12.0	13.6	8.6	22.1
Attended High School	543	12.6	13.9	9.3	22.3
Completed High School	1245	12.7	14.0	9.1	21.9
Attended College	936	13.0	14.4	9.5	21.6
Completed College	647	13.2	14.7	9.7	21.4
Attended Grad. School	224	13.3	14.7	9.4	21.9
Completed Grad. School	420	13.5	14.8	9.8	21.7

Source: MESTA Research, 1960, Boston University.

It was anticipated that education would provide for a significant variable. In the above table there is a consistent correlation between education and religious beliefs. In the O-L and in the C-A scales it is noted that both of them have mean values which increase as the amount of formal education increases. This identifies Orthodox and Calvinist positions of the continuum with the smallest number of years of formal education. Liberal and Arminian responses are more acceptable to the respondents with the greatest amount of formal education.

With two exceptions a similar type of correlation is noted in the questions on guidance. The more education the respondent has, the less likely he is to claim direct guidance from his religious beliefs for his conduct and social policy. The two variations in this trend are the respondents who attempted, but did not complete, graduate school and those who only completed high school.

The means of the totals of the political questions reverse the pattern which was established in the three comparisons above. Even though it is not a perfect correlation there is a tendency for Methodist laymen with the most formal education to be more conservative in their political responses. At each educational level those who attempted more education are more liberal than those who were able to complete the same education.

The evidence found in the above table and especially in the first three scales clearly indicates that education is a decisive determinant of the belief structures represented in this study.

Occupation

Occupation has often been indicated as one of the most important demographic characteristics. The relationship of occupation to education, financial income, working associates, job stability, social mobility, and many other factors contribute to its importance as a predictor variable. The following table will illustrate the deviations of the gainfully employed respondent.

The distribution of the mean scores of religious beliefs by occupation is one of the most widely varied in the study. It extends from 30.5 for Domestic Workers to 33.8 for Professional Workers. Service workers and Operatives are very similar to the Domestic Workers in that they have conservative responses to these religious belief questions. The Professional Occupational category is almost as big as any other two classifications combined and therefore they have a significant effect on the mean (32.8) for the total sample. Managers, Clerical Workers and Craftsmen are in the middle range position and Laborers are just slightly below them.

TABLE 28

A Distribution of the Means of Total Scores by Occupation for Questions of Religious and Socio-Ethical Beliefs for 2253 Gainfully Employed Methodist Laymen

OCCUPATION	No. Of Replies	Means of Total Scores		
		Rel. Belef. Q. 1-12	Guidance Q.21-25	Soc-Eth. Q.26-44
Total Sample	2253	32.8	9.6	55.3
Professional	793	33.8	9.9	55.7
Managerial	480	32.5	9.3	54.7
Clerical	358	32.5	9.7	54.9
Craftsmen	243	32.2	9.5	54.8
Sales Workers	165	33.2	9.7	54.9
Operatives	114	31.0	9.3	56.1
Domestics	10	30.5	8.2	56.0
Service Workers	47	30.8	9.3	54.5
Laborers	43	31.9	9.7	54.9

Source: MESTA Research, 1960, Boston University.

Domestic Workers, Managers, Operatives and Service Workers tend to rely more upon their religious beliefs for guidance of their conduct and social policy while Professionals are more likely to only claim indirect guidance from their religious beliefs. The remaining categories cluster around the mean for the total sample of gainfully employed persons.

In answer to the socio-ethical questions of Part II the Service Workers are the most conservative. They are followed by the Managerial, Craftsmen, Clerical, and Laborers' categories and all of these are below the mean for the total sample. Operatives, Domestic and Professional respondents all have mean scores which are greater than that of the sample. Their respective mean values of 56.1, 56.0 and 55.7 ~~would~~ indicate more liberal responses to the socio-ethical questions of Part II.

One interesting observation in the data is the significant difference in beliefs between the top two occupational categories. The Managers, as might be expected, are more Orthodox and Calvinistic in their religious beliefs and they tend to rely more upon these beliefs for guidance in their conduct and social policy than those in the Professional category. The Managerial respondent tends to also be more conservative than the Professional in his responses to socio-ethical questions.

Certainly there is evidence to indicate that social factors which make up one's occupational milieu are related to his belief systems and cause significant variations in his belief styles.

Family Income

The following table uses the same questions and scale construction which is used throughout most of this study and in this chapter. The six family income categories provide for a most significant variable in the study of belief scales in the following table.

TABLE 29

A Distribution of the Means of Total Scores by Family Income for Questions of Religious and Political Beliefs for 4165 Methodist Laymen

INCOME	No. Of Replies	Means of Total Scores O-L Q.1-4+6	C-A Q.8-12	Guidance Q.21-25	Political
Total	4165	12.8	14.2	9.3	21.8
Less Than $2500	493	12.0	13.6	8.5	22.0
$2,500-4,999	1202	12.6	14.1	9.0	22.0
$5,000-6,999	1148	12.9	14.3	9.4	21.9
$7,000-9,999	780	13.3	14.7	9.7	21.6
$10,000-14,999	391	13.4	14.8	10.2	21.3
$15,000 +	151	13.5	14.4	10.2	20.7

Source: MESTA Research, 1960, Boston University.

The five selected questions of the O-L scale provide for a consistent correlation in that the mean value is greater for each succeeding income bracket. The most Orthodox Respondents are in the lowest income bracket and the most Liberal are found in the highest yearly income bracket. The Standard Deviation for the total scores of Questions 1-4+6 is 2.1. The range of the means extends almost one half a standard deviation on either side of the mean for the total sample. Such a range leaves little doubt as to the significance of this variable.

The same trend is noted in the C-A scale with one exception. In this scale the lower mean values representing the more Calvinist beliefs are found in the lower income responses. The higher mean values of the more Arminian beliefs are noted in the $10,000 to $14,999 family income category. The mean value drops or becomes more Calvinist for the $15,000 and over income bracket. This is the only place in the four scales where the trend established by the income variable is not consistent.

The means of the beliefs guidance scale follow the expected trend in that as the family income increases the amount of guidance from religious beliefs for matters of conduct and social policy decreases.

The eight questions of the political scale produce means which form another consistent correlation. This, however, is a negative correlation. As yearly income increases the mean values of the political questions decrease and indicate a more conservative response to these issues. While the range of the means only extends from 20.7 to 22.0 the gradual trend is still evident and sufficient for concluding that income is an important variable when related to political beliefs. Lower income respondents are more likely to have Liberal responses to political questions than those of the higher income brackets.

This observation of Liberal religious beliefs and political conservatism is consistent with earlier findings in the educational variable where the same kinds of patterns were observed. With such evidence one is reminded of a quote from Karl Marx used in another context in the theoretical formulation of this paper.[1] While it is not the intention to claim causal effect of socio-economic conditions for beliefs at this point it is nevertheless relevant to note the strong evidence of the relationship which exists between one's beliefs and his socio-economic position.

---

[1] "It is not the consciousness of men that determines their existence, but on the contrary their social existence determines their consciousness." Marx, loc. cit.

Size of Community

The size of community in which one resides provides for another significant variable but not in the consistent manner as some of the other demographic characteristics. The following table is similar to the one constructed for the Jurisdictional and Occupational distributions. The first mean includes all 12 questions of the O-L and C-A scales. The second mean uses the five questions of the guidance scale in Questions 21-25. The third mean includes Questions 26-44 or all of the items in the socio-ethical questions of Part II.

With the increase in the size of community in which one resides there is an increase in the mean values until the 25,000 to 49,999 population size. In communities of 50,000 population and over the mean decreases with the increase of community size. As before the lower mean values are more representative of the Orthodox and Calvinist respondents and the higher values are more representative of the Liberal and Arminian respondents. Therefore the data indicate that respondents living in communities from 10,000 to 49,999 population are likely to have more Liberal and Arminian beliefs. Respondents living in communities of less than 2,500 are likely to have the more Orthodox and Calvinist beliefs.

TABLE 30

A Distribution of the Means of Total Scores by Size of Community for Questions of Religious and Socio-Ethical Beliefs for 4895 Methodists

COMMUNITY SIZE	No. Of Replies	Means of Total Scores .		
		Rel. Belef. Q.1-12	Guidance Q.21-25	Soc-Eth. Q.26-44
Total Sample	4895	32.5	9.2	55.8
Open Country	620	31.5	9.1	55.8
Up to 250	235	31.1	9.0	55.8
250-2,499	1027	32.0	9.0	55.8
2,500-4,999	427	32.8	9.1	55.8
5,000-9,999	406	32.9	9.4	55.5
10,000-24,999	556	33.6	9.7	55.3
25,000-49,999	386	33.6	9.5	56.2
50,000-999,999	240	33.4	9.3	56.3
100,000-249,999	168	32.7	9.2	56.1
250,000 +	830	32.3	9.3	55.9

Source: MESTA Research, 1960, Boston University.

Approximately the same distribution of means is noted in the questions on the source of one's guidance. The smaller the community size the more apt one is to look for direct guidance from his beliefs in establishing his conduct. The respondents in community size 10,000-24,999 are more likely to claim only indirect guidance or no guidance from religious beliefs in the formulation of their personal policies. The three largest community sizes are similar to the mean of the total sample.

The socio-ethical questions of Part II provide for a distribution which is not unlike those already noted. The two community sizes between 25,000 and 99,999 represent the more Liberal socio-ethical positions. The 5,000 to 24,999 categories represent the more conservative socio-ethical belief styles.

Former Denominational Affiliation

Over 1,500 people in this study indicated that they were not reared in the Methodist Church. The following table demonstrates how these individuals differ from those who were always in the Methodist Church and how they differ from each other as represented in the various denominations.

TABLE 31

A Distribution of the Means of Total Scores by the Church in Which One is Reared for Questions of Religious and Socio-Ethical Beliefs for 5098 Methodists

DENOMINATION	No. Of Replies	Means of Total Scores		
		Rel. Belef. Q.1-12	Guidance Q.21-25	Soc-Eth. Q.26-44
Total Sample	5098	32.5	9.2	55.8
Methodists	3393	32.5	9.2	55.9
Presbyterian	272	32.6	9.7	55.1
Congregational	125	33.4	9.3	55.6
Baptist	345	31.6	9.0	55.7
Lutheran	173	32.1	9.3	55.5
Episcopal	46	33.3	9.8	55.4
Roman Catholic	46	34.4	10.6	56.8
Other	437	32.3	9.1	55.6
None	92	33.3	9.5	55.7
No Report	169	32.1	9.1	56.2

Source: MESTA Research, 1960, Boston Univeristy.

As no scalar correlation would be anticipated from the random listing of the various denominations in the above table only the major differences between denominational backgrounds will be noted.

The denominational background which represents the most deviation of all the beliefs represented here is the Roman Catholic. In the first total score for Questions 1-12 of the O-L and C-A scales the mean for the former Roman Catholic is significantly greater than it is for any other denominational background. In fact this mean value for these twelve questions is greater for respondents with Roman Catholic backgrounds than has been observed in any other variable in this study. This would indicate that Methodists who were formerly Roman Catholic are more Liberal and more Arminian than other Methodists.

In the questions on the relationship of religious beliefs to the guidance for one's conduct and social policy it is noted that former Roman Catholics depend less upon their religious beliefs for direct guidance. Here again their tendency to claim no guidance or only indirect guidance from their religious beliefs provides for the most significant variable of these five questions noted in this study.

A mean score for the socio-ethical questions of Part II indicates that these former Roman Catholics are more Liberal than any other group in their responses to these questions.

Even though the size of this group of former Roman Catholics is very small the deviations noted here are great enough to assume that these are significant differences and that as a group they represent one of the most significant variables in this study.

Those who were formerly Baptist represent the other extreme in the religious questions of this study. Their respective values of 31.6 and 9.0 for the religious beliefs and guidance questions indicate that they are more Orthodox and Calvinist in the two scales, represented in Questions 1-12, and that they depend more upon direct guidance of religious beliefs for their conduct and social policy. In the socio-ethical questions the mean would indicate that former Baptists are not dissimilar from other Methodists in this study.

Taken as a whole the differences in denominational background are such that we may conclude that one who has always been a Methodist will have different beliefs than the Methodist who was reared in different denominations. The significance and the nature of these differences will vary according to that background. Former Episcopal and Congregational affiliates and those claiming no former affiliation are similar in the O-L and C-A beliefs of the first two scales. Former Presbyterians and Episcopalians are similar in that they rely more upon indirect guidance or that they make decisions on the basis of taste and practicality.

Size of Church

The following table will help to indicate the nature of the differences in the religious beliefs and the rather eratic mean distributions of the socio-ethical questions when related to the size of church.

TABLE 32

A Distribution of the Means of Total Scores by Size of Church for Questions of Religious and Socio-Ethical Beliefs for 4,499 Methodists

CHURCH SIZE	No. Of Replies	Means of Total Scores		
		Rel. Belef. Q. 1-12	Guidance Q.21-25	Soc-Eth. Q. 26-44
Total Sample	4499	32.5	9.2	55.8
0-49	74	30.1	8.7	56.0
50-99	303	31.1	8.7	56.6
100-249	938	31.6	9.1	55.8
250-499	1185	32.6	9.2	55.9
500-999	895	33.1	9.4	55.3
1,000-1,499	481	33.3	9.7	56.0
1,500-2,499	517	33.9	9.5	55.8
2,500 +	106	33.5	9.7	56.3

Source: MESTA Research, 1960, Boston University.

The previous table indicates a positive correlation of religious beliefs with the size of church. There is a gradual increase of mean scores from 30.1 to 33.9 for the twelve questions in the O-L and C-A scales as the size of church increases. Thus the Orthodox and the Calvinist responses are more acceptable to the small churches and the Liberal and Arminian positions are more acceptable to the larger churches. The above observation is true up to churches with a membership of 2,500 or more. In this largest size there is a tendency for the answers to not be as extreme as they were in the preceding category.

There is a general tendency for one to depend more upon his religious beliefs for guidance if he is a member of a smaller church. Conversely, if he is a member of a larger church he is more likely to claim only indirect guidance from his religious beliefs.

This variable, size of church, does not indicate that it is as predictable as others in this chapter for the socio-ethical beliefs in Questions 26-44.

Attendance at Worship

Early in the study it was found that attendance at worship is an important indicator of religious beliefs and because of this the scales of the first 12 questions are presented individually for a better understanding of this variable. Questions 1, 2, 3, 4, and 6 are used here again as the most representative of the O-L scale and Questions 8-13 are all used in the means for the C-A scale. Otherwise the table is the same as the previous one.

TABLE 33

A Distribution of the Means of Total Scores by Attendance at Worship for Questions of Religious and Socio-Ethical Beliefs for 4237 Methodist Laymen

WORSHIP ATTENDANCE	No. Of Replies	Means of Total Scores			
		O-L. Q.1-4+6	C-A Q.8-12	Guidance Q.21-25	Soc-Eth. Q.26-44
Total Sample	4273	12.8	14.2	9.3	55.8
1- 4	165	13.8	14.6	10.6	54.3
5-12	293	13.5	14.5	9.9	54.8
13-24	493	13.1	14.4	9.8	54.9
25-35	880	13.0	14.3	9.5	55.4
36 +	2442	12.6	14.2	9.0	56.3

Source: MESTA Research, 1960, Boston University.

In the previous table in every one of the distributions there is a gradual change of the mean values with an increase in church attendance. In the O-L scale questions the most infrequent attenders are the most Liberal and the more frequently one attends church the more Orthodox he becomes in his beliefs.

In the C-A scale the same kind of correlation is noted. The most infrequent attender is the most Arminian and the more frequently a person attends the more Calvinist he is likely to be.

The next observation would be expected by the very nature of the variable and provides for one of the consistency checks within the MR II instrument. The more one attends church the more likely he is to rely upon his religious beliefs for guiding his conduct and social policy.

In the socio-ethical questions there is a reversal of the above patterns but the correlation is still evident. The more one attends church the more likely he is to hold Liberal socio-ethical beliefs.

Here in this very important variable it is possible to see another indication why there was so little correlation between the religious and socio-ethical beliefs as noted in Chapter V.

Realizing that attendance at worship can be a very subjective kind of evaluation it is significant that the positive and negative relationships still indicate that those who want to be strongly identified with the church, as well as those who rightly estimate their participation in worship, follow this pattern.

Weekly Contribution to the Church

The relationship of beliefs to the way in which one supports the church financially is illustrated in the following table. Actually the variable of weekly church contribution does not provide for the differences that might be expected when some of the previous variables are considered. These data indicate that when contributions to the church are related to the beliefs of this study there is no scalar relationship.

The following observations are generalizations made with reservation as they do not reflect clear enough differences to make categorical statements. The larger contributors to the church are more Orthodox in their responses than the moderate and smaller contributors. Moderate contributors are more Arminian than either of the extremes. There is some tendency for the smaller contributors to depend less upon their religious beliefs for the guidance of their conduct.

In the political questions there is a general trend for an increase in giving to elicit more conservative responses.

TABLE 34

A Distribution of the Means of Total Scores by Weekly Contributions to the Church for Religious and Political Beliefs for 4292 Methodist Laymen

WEEKLY CONTRIBUTION	No. Of Replies	Means of Total Scores			
		O-L Q.1-4+6	C-A Q.8-12	Guidance Q.21-25	Political
Total Sample	4292	12.8	14.2	9.3	21.8
$ .00- 1.00	618	12.8	14.1	9.4	22.0
1.01- 2.00	978	13.0	14.3	9.6	22.0
2.01- 3.00	744	12.9	14.2	9.2	21.9
3.01- 4.00	502	12.9	14.5	9.4	21.7
4.01- 5.00	409	12.9	14.5	9.1	21.7
5.01-10.00	743	12.7	14.2	9.1	21.7
10.00 +	298	12.7	14.2	9.3	21.2

Source: MESTA Research, 1960, Boston University.

CHAPTER VII

COMPARISON OF BELIEFS FOR LAYMEN AND MINISTERS

This study is basically aimed at gaining a better understanding of the beliefs of the Methodist Laity. The purpose of this chapter on the beliefs of ministers is not intended to be a complete analysis of their beliefs such as has been attempted for the laymen. This chapter is included in order that major differences between the laymen and their pastors may be indicated and that this will aid in gaining a better understanding of the relative positions of the laity.

Differences in Religious Beliefs

In the first scale of Orthodox-Liberal beliefs there are statistically significant variations which indicate some major differences between the laity and ministers.

Throughout this study five questions have been selected from the Orthodox-Liberal scale as being the most representative issues in that scale. These five questions are: The Bible, God Is, Man Is, Sin Is, and Jesus Christ Is. When the totals for these five questions are separated for ministers and laymen the data of the following table demonstrates the results.

TABLE 35

A Comparison of the Means and Standard Deviations
of the Total Scores of Questions 1, 2, 3, 4, and 6
for 5098 Methodists and 491 Ministers

	Number	Mean	Std. Dev.
Total Sample	5098	12.8	2.16
Ministers	491	12.0	1.94

Source: MESTA Research, 1960, Boston University.

A statistical test of the relationships in the above table indicates that at a 95 per cent confidence level it can be expected that the ministers will have a lower mean score for these questions than the laymen. In terms of the Orthodox-Liberal scale this means that 95 per cent of the time ministers are more Orthodox in their answers to the above questions than the laymen. The 95 per cent confidence level is established for mean values by using the formula for the Standard Error of the Mean. By substituting the values for all Methodists in the formula $M = \frac{S}{N} = \frac{2.16}{5098} = .03$. This value is then multiplied by 1.96 standard deviations and the product (.06) is added and subtracted from the mean to establish the desired limits.

In the above problem any mean value less than 12.72 (12.8 - .06) or more than (12.8 + .06) 12.86 would be considered outside of the 95 per cent confidence level.[1] The mean score for the ministers--12.0--is well below the limits indicated in the above statistics and the hypothesis that differences in the mean scores are due to chance is rejected.

The next observation is that ministers are not as variable as the laymen in their responses to these questions. The procedure for comparison of the variances and standard deviations was explained in Chapter three.[2] This latter observation is one which might be anticipated because the background and training of the ministers would be of a more similar nature than that of the laity. From this it seems safe to assume that ministers tend to follow each other in similar belief patterns and that these belief patterns are more Orthodox in nature than that of the laymen they serve.

The next comparison is based upon the five questions of the Calvinist-Arminian scale or Questions eight through twelve. Similar variations will be noted here.

---

[1] Young, op. cit., p. 167-192.
[2] Ibid., p. 215.

TABLE 36

A Comparison of the Means and Standard Deviations of the Total Scores for Questions in the Calvinist-Arminian Scale for 5098 Methodists and 491 Ministers

	Number	Mean	Std. Dev.
Total Sample	5098	14.2	1.93
Ministers	491	13.8	1.43

Source: MESTA Research, 1960, Boston University.

When the same tests of statistical significance are applied to the data in the above table it is possible to say at the 95 per cent confidence level that ministers are more Calvinist in their response to the five questions in this scale than the laymen. Secondly it is noted here as in the previous table that the ministers are less variable in their responses or to these questions than laymen. When a number of questions are combined to produce a total score to represent a scale the ministers, as would be expected, represent a more homogeneous group response than the laymen.

Questions 21 - 25 on the source of one's guidance for personal and social behavior produces the following table. The statistics are derived from total scores for the five questions.

TABLE 37

A Comparison of the Means and Standard Deviations of the Total Scores of Five Guidance Questions[a] for 5098 Methodists and 491 Ministers

	Number	Mean	Std. Dev.
Total Sample	5098	9.2	3.04
Ministers	491	8.5	2.53

[a] See Appendix A, Q. 21-25.

Source: MESTA Research, 1960, Boston University.

The same tests of significance are applied to this table with similar results. Ministers claim more direct guidance for their religious beliefs than do the laymen as demonstrated by the lower mean score. As a group, ministers also tend to agree, more than laymen, in their answers as demonstrated by the lower standard deviation.

This same relationship, of what may generally be thought of as a more conservative and less varied response for ministers, is apparent in all of the questions of Part I, Religious Beliefs. Such strong evidence clearly indicates that there are significant differences between the responses of laymen and ministers when the various totals of these questions are considered.

Differences in Socio-Ethical Beliefs

When laymen and ministers are compared as they respond to eight political questions in Part II the following statistics are obtained:

TABLE 38

A Comparison of the Means and Standard Deviations
of the Total Scores of Eight Political Issues
for 5098 Methodists and 491 Ministers

	Number	Mean	Std. Dev.
Total Sample	5098	21.0	2.74
Ministers	491	22.7	2.62

Source: MESTA Research, 1960, Boston University

The above table also produces statistically significant difference for the means of these two groups. Here it is important to note, however, that the mean is greater for the ministers. Previous examples presented in this chapter demonstrate that the ministers are usually more conservative when they are compared with laymen on religious questions but here the ministers are more liberal when they are compared on questions of politics. The variance of the ministers is, as before, smaller. This would support the hypothesis that the beliefs of ministers are more similar than those of the laymen in the area of politics as well as other belief patterns. Ministers resemble one another more than laymen do in their political beliefs.

Preliminary investigations of these materials using the hand tabulated data for individual questions did not indicate the above noted differences.[1]

The above source noted only one question in the religious beliefs of Part I where there was a difference in the most frequently chosen response (the modal category). This question on the place and the responsibility of the laymen in the church produced expected differences between ministers and laymen. The following table will demonstrate this difference for Question 16.

TABLE 39

A Comparison of the Differences Between 491 Ministers
and 5098 Methodists in Question 16--
The Nature of the Laity

Responses	Total Group	Ministers
Laymen are nonordained Christians whose function is to help the clergy do the work of the church.	60.4%	30.4%
Laymen are members of the people of God called to a total ministry of witness and service in the world.	24.9%	63.0%

Source: MESTA Research, 1960, Boston University.

---

[1] Stotts, op. cit., p. 349-352.

This is one question in Part I where the ministers are considerably more Liberal than the laymen.

In Part II the above source noted another difference which would be expected because of the nature of the question.

TABLE 40

A Comparison of the Differences Between 491 Ministers and 5098 Methodists in Question 38--
The Choice of Occupations

Responses	Total Group	Ministers
Occupations should be chosen mainly in terms of personal satisfaction and meaning in work.	37.2%	11.9 %
Occupations should be chosen mainly in terms of use of personal capacities on the basis of stewardship to God.	36.4%	79.7%

Source: MESTA Research, 1960, University of Boston.

As in the previous table there is a very evident shift toward the more Liberal end of the scale. While the general trend toward the more Liberal end of the scale is evident in almost every question of the Socio-Ethical beliefs of Part II this is the only question where it is great enough to change the modal response category for the two groups.

With only these two questions providing the major and expected differences between the responses of the ministers and the total group, it is evident that the differences noted in the first part of the chapter are the result of slight shifts of ministers' responses toward the Conservative position in the questions of Part I and toward the Liberal position in the questions of Part II. [1]

One of the most important variables of social involvement, noted in the previous chapter[2], was the frequency of church attendance. It is interesting to note that this variable of church attendance provided for the same kind of deviation in response patterns as is noted here for ministers. The more a person claims he attends worship the more likely he is to be conservative in his response to religious beliefs and the more Liberal he is likely to be in his response to socio-ethical beliefs. Thus it may be hypothesized that those who attend church more often are more in agreement with their ministers about their beliefs. While this type of agreement might be expected the fact that the beliefs are conservative in one area and more Liberal in another raises an interesting problem for further study.

---

[1] See Appendix A.

[2] See page 153.

Comparison of Religious Prototypes

Additional evidence of the differences already discussed in this chapter can be found in the following table. Table 41 is similar to Appendix Table B1 but includes only the data for the ministers of this study. Since the range of the totals of the ministers' scores is considerably less, the extremes of the tables are not included.

TABLE 41

A Bivariate Distribution of Total Scores for Selected Questions in the Orthodox-Liberal Scale by Questions in the Calvinist-Arminian Scale for 491 Ministers

		Total Score for Orthodox-Liberal Scale (Q. 1-4+6)														
	Total	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Total	491	0	1	4	10	34	57	79	117	87	58	22	16	4	2	0
[a]8	0															
9	3		1	1			1									
10	6				1	1	4									
11	21			1	1	6	3	4	4	1	1					
12	52			1	3	9	14	9	5	6	2	3				
13	109				2	12	20	24	27	16	5	2	1			
14	143			1	2	6	11	27	42	24	21	5	3		1	
15	115				1		4	14	32	30	19	6	6	2	1	
16	34							1	7	7	8	4	6	1		
17	7									3	2	2				
18	0															
19	0															
20	1														1	
21	0															

[a]Total Scores for Calvin-Arminian Scale (Q. 8-12)

Source: MESTA Research, 1960, Boston University.

The range of these total scores is considerably less than Appendix Table B[1] and this would correspond to previous observations where there were significant differences between the variances of the laymen and the ministers on these two scales. The biggest single factor in this reduction of range is the absence of ministers in the higher scale values which correspond to the Liberal and Arminian extremes.

When the scalar procedure, which was used for the laymen for the construction of prototypes, is applied to the ministers there are only six responses or about one per cent in the Liberal prototype of the Orthodox-Liberal scale. Thus it can be concluded that when the same criteria of measurement is applied to ministers there is no Liberal Prototype. At the other end of this same scale the opposite is true. Here there are 49 respondents in the range of total scores which were used to determine the Orthodox prototype. When all responses are considered there are only six per cent in this extreme prototype but when only ministers are included there are 10 per cent in this Orthodox prototype.

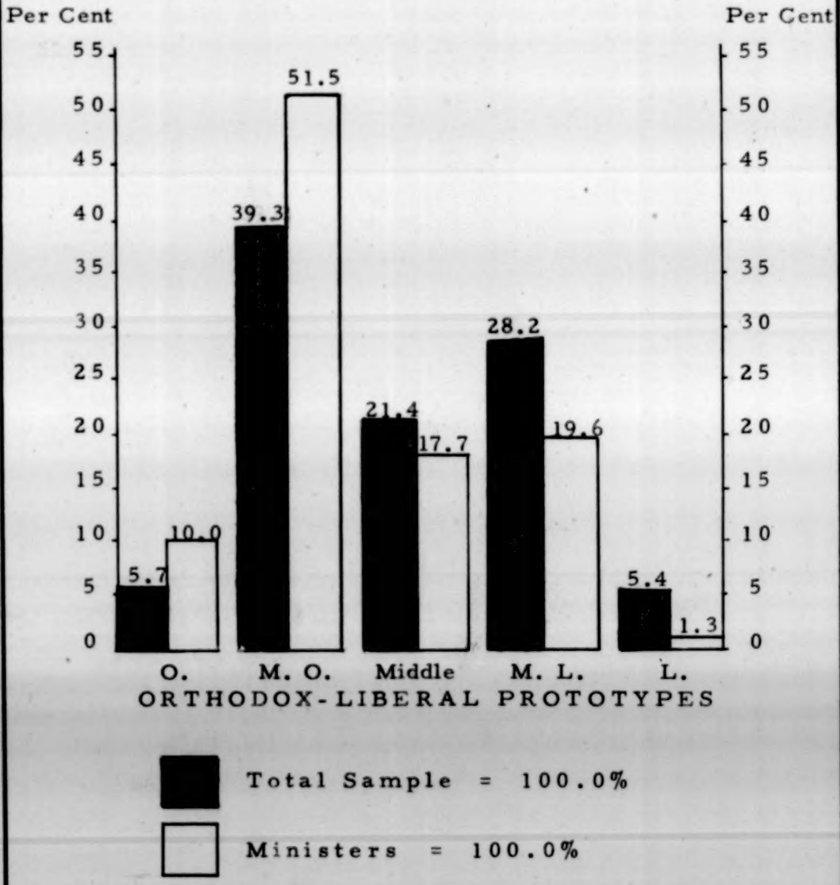
Table 7 gives further indication of how the ministers compare with the total sample when the prototypic standards developed in Chapter III are applied to ministers. The percentage in the

Moderate Orthodox Prototype for the laymen is less than it is for the ministers and the percentage of the Moderate Liberal Prototype is greater for laymen than it is for the ministers. The patterns for the moderate expressions are consistent with that noted above in the extremes. The following graph is illustrative of the difference in the size of the Orthodox-Liberal Prototypes for the total sample and for the ministers.

In the Calvinist-Arminian scale the differences are still evident but they are not as large as in the Orthodox-Liberal scale. The ministers tend to move more toward the Calvinist end of the continuum as noted in Chart II.

CHART I

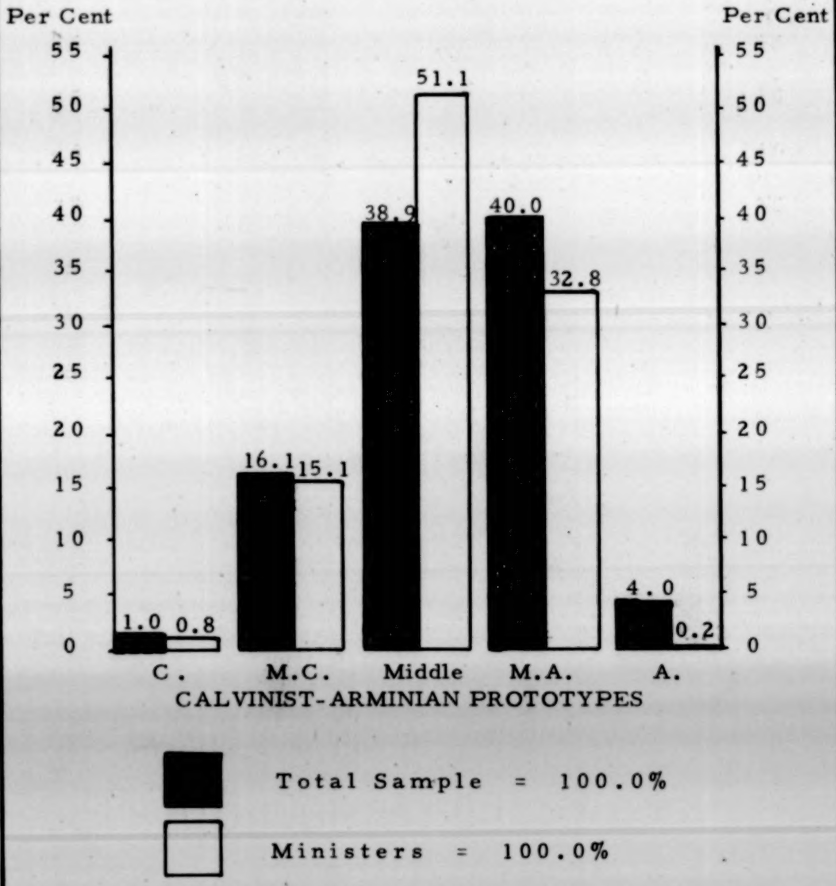
A COMPARISON OF ORTHODOX-LIBERAL PROTOTYPES FOR 5098 METHODISTS AND 491 MINISTERS



Source: MESTA Research, 1960, Boston University.

CHART II

A COMPARISON OF CALVINIST-ARMINIAN PROTOTYPES FOR 5098 METHODISTS AND 491 MINISTERS



Source: MESTA Research, 1960, Boston University.

Chart II clearly indicates the concentration of the ministers in a more central position with over 50 per cent in the middle position. This heavy concentration in the middle position shifts the modal prototype from the Moderate Arminian position of the laymen.

Ministers and laymen do not differ significantly with regard to the Calvinist and Moderate Calvinist positions. However ministers are more inclined to take a moderate position in which God and man both participate in the fulfillment of the religious objectives and ideals represented in Questions 8-12. Laymen are inclined to choose the more Arminian positions which place greater emphasis upon the freedom or autonomy of man in achieving these ideals and objectives. It should be noted that this significant difference is one of a relative nature between these two groups. As has been noted repeatedly, very few Methodists accept the belief that God is not an active force in their existence.

The supportive evidence of these last two charts helps to indicate more clearly the nature of the differences between the ministers and the laymen in their responses to these two scales.

An expected observation in Table 41 is the higher correlation coefficient for ministers when the totals of these two religious belief scales are related to each other. For the total sample it was $r = .43$ and for the ministers it is $r = .53$. This would indicate that ministers are more inclined to see these questions as part of a belief structure which is consistent with the two scales. This correlation coefficient of r=.53 is the highest obtained in this study for any comparison of religious beliefs.

The highest correlation coefficient obtained for any combination in this study is found in a bivariate distribution of the ministers' responses of Questions 28 and 29. These two questions on Race are structured in such a way that a high relationship would be expected. The ministers' responses to these two questions produces a correlation coeffieient of r=.6 compared with r=.45 for the laymen.

While this indicates some consistency between the scaled positions of these two questions it is not as large as was expected. This clearly illustrates the problem which has been confronted throughout this study in the development of ideal types from the response patterns. The highest correlation coefficients are both obtained in the ministers' responses but further comparisons did not reveal that ministers are more likely to respond in a more consistent manner and thereby produce higher correlation coefficients.

The significant differences in this chapter provide questions for additional study. For the most part the differences are not substantial enough to affect the results of the total sample because the variations are not of major proportions and because they constitute less than 10 per cent of the total sample.

CHAPTER VIII

SUMMARY AND CONCLUSIONS

Methodological Approach

A primary purpose of this study was to follow the response patterns of individuals through the various scales built into the MR II questionnaire to see if such a procedure would produce ideal types. It became evident that individual response patterns would not produce belief styles. The largest response patterns for five questions would account for only 7 or 8 per cent of the sample. The modal responses of questions in the Orthodox-Liberal and Calvinist-Arminian scales in Tables 7 and 11 indicate the effort to define religious belief styles by the individual response patterns. Another method had to be devised which would permit a more extensive and inclusive analysis of belief structures.

Various methodological attempts were employed to construct meaningful statistical indications of beliefs. The most productive attempt proved to be one which utilized the first two scales of the questionnaire. It was necessary to isolate those questions which seemed to be the best indicators for a particular scale and then to combine the individuals' responses to produce a total for that scale. The results of this procedural method proved to be significant in several ways. First, total scores representing combinations of questions permitted the identification of an individual respondent's position more adequately than did single questions or bivariate analysis of questions.

Secondly, it helped to demonstrate the validity of the scales, especially the O-L and C-A, of religious beliefs.

Third, the methodological significance of using the total derived from the combination of several questions produced patterns of predictability and consistency which are not evident in the item analysis of single questions. Even ministers, who might be expected to be more familiar with the nature of the theological issues of the questionnaire, did not provide correlation consistency when the questions were considered individually in an item analysis approach.

Validity of Methodology

The validity of a methodological approach which extends the item (single question) analysis to include a number of related issues or questions seems to provide an important contribution.

First, it can be noted that such a combination of scores will facilitate the construction of styles or ideal types in a more meaningful way than the single or bivariate analysis of specific issues.

Secondly, this approach has important methodological implications. While it will not permit analysis of a particular issue, as represented by single questions, it does permit a more holistic approach to a number of related questions.

Third, there is evidence of consistency in this method of analysis which is not apparent in the more limited scope of individual issues.

Fourth, it would not have been possible to relate as meaningfully to the hypotheses of this study without the use of total scores for related questions.

The following tables represent attempts to refine the most meaningful correlations of this study. This refinement will give an even greater indication of the significance of the methodology mentioned above. These tables are constructed from data in the tables of Appendix B. They demonstrate the validity of combining the total scores of these tables. The total score combinations in this chapter are roughly equivalent to the prototypic styles developed in Chapter III for the religious beliefs in the Orthodox-Liberal and Calvinist-Arminian scales.

Significance of Methodology

In the following table the basic difference is that only four prototypes are designated for each scale. The middle of the road responses are included in the moderate prototypes of the O-L beliefs. The C-A responses are divided into two general categories. Table 42 demonstrates the response of the O-L prototypes when they are divided between the two general headings of Calvinist and Arminian. The relationship of Orthodoxy and Calvinism is evident in a manner which has not been noted up to this point. There is a difference of about 80 per cent between the Calvinist and Arminian categories of the Orthodox position. The differential in the Liberal position is over 60 per cent with the Arminian category being larger.

The moderate Orthodox and moderate Liberal styles follow, to a lesser degree, the trend noted in their respective extremes. The differentials are about 20 per cent and 15 per cent. This is true in spite of the fact that these last two styles include many people who chose opposite extremes which resulted in a moderate expression when totals were used.

Table 42 indicates that Calvinism and Orthodoxy may be a more consistent relationship than Arminianism and Liberalism. However, when allowance is made for the fact that there are more

TABLE 42

A Distribution of Orthodox-Liberal Prototypes by Calvinist-Arminian Beliefs for 5098 Methodists

		Orthodox-Liberal Prototypes			
		O. 5-9[a]	M.O. 10-13	M.L. 14-17	L. 18-21
Calvinist-Arminian Types	Total 5098 (100.0)[b]	299 (100.0)	3099 (100.0)	1562 (100.0)	138 (100.0)
Calvinist 5-14[a]	2842 (55.7)	267 (89.3)	1882 (60.7)	668 (42.8)	25 (18.1)
Arminian 15-22	2256 (44.3)	32 (10.7)	1217 (39.3)	894 (57.2)	113 (81.9)

[a] These values represent combinations of the respective scores in Appendix Table B[1].

[b] Numbers in parentheses are percentages. Vertical columns total 100.0 per cent.

Source: MESTA Research, 1960, Boston University.

TABLE 43

A Distribution of Orthodox-Liberal Prototypes by Personal Social Beliefs for 5098 Methodists

Q. 17, 18 and 20 Personal-Social Types		Orthodox-Liberal Prototypes			
		O. 5-9[a]	M.O. 10-13	M.L. 14-17	L. 18-21
	Total 5098 (100.0)[b]	299 (100.0)	3099 (100.0)	1562 (100.0)	138 (100.0)
Personal 3-6[a]	2531 (49.5)	204 (68.2)	1679 (54.2)	626 (40.0)	22 (15.9)
Social 7-13	2567 (50.5)	95 (31.8)	1420 (45.8)	936 (60.0)	116 (84.1)

[a] These values represent combinations of the respective scores in Appendix Table B2.

[b] Numbers in parentheses are percentages. Vertical columns total 100.0 per cent.

Source: MESTA Research, 1960, Boston University.

Calvinists (55.7 per cent) than Arminians (44.3 per cent) in Table 42, the distribution approximates a normal curve and would not negate the more consistent relationship of the Liberal respondents in this study.

Table 43 illustrates a similar distribution of the O-L styles using the total scores of Q. 17--Social Change, Q. 18--A More Christian Society Will Come Mainly Through, and Q. 20--Human Rights Should be Safeguarded Because. Here it is noted that Liberal Religious beliefs are much more consistent with social approaches to solving problems. While Orthodoxy is related to a more personal approach, the differentials of percentages are not as great and would not indicate the same degree of consistency. This finding would substantiate a reccurring observation in this study, namely, that those in the Liberal style are more consistent in their beliefs than are those in the Orthodox style.

Table 44 illustrates trends similar to those noted in the two previous tables. The source of one's guidance for his personal and social behavior is related to his O-L beliefs. Orthodoxy is related to direct guidance from religious beliefs. The percentage differential is about the same (50 per cent) for the extremes of Orthodox and Liberal. However, here again the differential for the total sample

TABLE 44

A Distribution of Orthodox-Liberal Prototypes by the Source of One's Guidance for 5098 Methodists

		Orthodox-Liberal Prototypes			
		O. 5-9[a]	M.O. 10-13	M.L. 14-17	L. 18-21
Q.21-25 Guidance Scale	Total 5098 (100.0)[b]	299 (100.0)	3099 (100.0)	1562 (100.0)	138 (100.0)
Direct Guidance 5-9[a]	2780 (54.5)	229 (76.6)	1806 (58.3)	712 (45.6)	33 (23.9)
Indirect Guidance 10-20	2318 (45.5)	70 (23.4)	1293 (41.7)	850 (54.4)	105 (76.1)

[a] These values represent combinations of the respective scores in Appendix Table B 3.

[b] Numbers in parentheses are percentages. Vertical columns total 100.0 per cent.

Source: MESTA Research, 1960, Boston University.

indicates a larger number in those subscribing to "direct guidance" and therefore this table would continue to emphasize the more consistent nature of the Liberal type.

Table 45 combines the scores of Appendix Table B[1] in the same manner as was noted in Table 42. However, in this table four Calvinist-Arminian styles are controlled by the two general types of Orthodox-Liberal. The observation of these data would further indicate the relationship of these two scales. The greater consistency of the Orthodox and moderate Orthodox positions is more apparent in this table when one rates the larger percentage differentials for these positions.

Table 46 combines the four Calvinist-Arminian types with the two general positions of the Personal and Social scale derived from Q. 17--Social Change, Q. 18--A More Christian Society Will Come Mainly Through, and Q. 20--Human Rights Should Be Safeguarded Because. These data are taken from Appendix Table B[4]. The trends which have already been noted are still very much in evidence. Calvinist types are closely aligned with personal solutions whereas Arminian types are aligned with social approaches and solutions to the issues in the questions noted above. The differentials for Arminian styles in these last two tables are over 80

TABLE 45

A Distribution of Calvinist-Arminian Prototypes by Orthodox-Liberal Beliefs for 5098 Methodists

Orthodox-Liberal Types	Total 5098 (100.0)[b]	Calvinist-Arminian Prototypes			
		C. 5-10[a]	M.C. 11-14	M.A. 15-18	A. 19-22
		154 (100.0)	2688 (100.0)	2146 (100.0)	110 (100.0)
Orthodox 5-12[a]	2303 (45.2)	123 (79.9)	1482 (55.1)	689 (32.1)	9 (8.2)
Liberal 13-22	2795 (54.8)	31 (20.1)	1206 (44.9)	1457 (67.9)	101 (91.8)

[a] These values represent combinations of the respective scores in Appendix Table B^1.
[b] Numbers in parentheses are percentages. Vertical columns total 100.0 per cent.

Source: MESTA Research, 1960, Boston University.

TABLE 46

A Distribution of Calvinist-Arminian Prototypes by Personal Social Beliefs for 5098 Methodists

Q.17,18 and 20 Personal-Social Types	Total	Calvinist-Arminian Prototypes			
		C. 5-10[a]	M.C. 11-14	M.A. 15-18	A. 19-21
	5098 (100.0)[b]	154 (100.0)	2688 (100.0)	2146 (100.0)	110 (100.0)
Personal 3-6[a]	2531 (49.5)	106 (68.8)	1498 (55.7)	917 (42.7)	10 (9.1)
Social 7-13	2567 (50.5)	48 (31.2)	1190 (44.3)	1229 (57.3)	100 (90.9)

[a] These values represent combinations of the respective scores in Appendix Table B 4.

[b] Numbers in parentheses are percentages. Vertical columns total 100.0 per cent.

Source: MESTA Research, 1960, Boston University.

per cent. This would seem to indicate that there is more consistency in Arminian extremes than was noted in the Liberal extremes of earlier tables.

Appendix Table B[5] indicates little relationship, with a correlation coefficient of $r = .15$. Therefore no attempt is made to combine the scores of the Calvinist-Arminian and Guidance questions.

Testing and Validation of Hypotheses

Examination of the hypotheses in light of the data in this study is not simply a matter of rejection or acceptance. The following will attempt to summarize the observations relevant to the hypotheses.

First Null Hypothesis

> There is no correlation between commonly held theological beliefs of Methodists. (Bible, God, Man, Jesus)

Considered individually, there is little indication that the issues of the questions in Part I, Religious Beliefs, are correlated according to the several scales built into this section. Therefore if one is only interested in these questions as single issues this null hypothesis is not rejected.

However, when the research methodology is shifted toward a more holistic approach and a number of selected issues or questions from each scale are combined, there is evidence of significant correlative relationships between the scales of Part I. The general ideal types, as expressed by the terms Orthodox-Liberal and Calvinist-Arminian are discernible. These types are related so that there is a positive correlation between Orthodox, Calvinist, and a personalistic approach to problems. There is a stronger positive correlation between Liberal, Arminian, and social approaches to problems. Using this latter holistic approach the first null hypothesis would be rejected.

Second Null Hypothesis

> There is no correlation between commonly held socio-ethical beliefs of Methodists. (Race, Politics, Temperance, Economics)

Attempts to bring relevant data to bear on this second hypothesis were not as successful. Results in this study would indicate the need for caution in rejecting this null hypothesis. The general Conservative-Liberal scale around which these questions are designed produces very little evidence that there is a significant relationship between individual questions or combinations of these questions. However, to say that the null hypothesis is not rejected would ignore the small positive relationship of each of these questions when they are related to other questions in this Conservative-Liberal scale. It seems, therefore, that the most meaningful description of Methodists would be an analysis of the modal response configurations of the issues in Part II, Social-Ethical Beliefs. Even when related questions, such as political issues, were considered the Conservative-Liberal scale relationship is not evident.

Third Null Hypothesis

> There is no observable response pattern or consistency between an individual's theological and socio-ethical beliefs.

The problems of arriving at meaningful descriptions of Conservative-Liberal prototypes in Part II make it difficult to compare the various scale positions of theological beliefs with socio-ethical beliefs. Attempts to relate individual questions or to relate the totals of a combination of questions would not produce correlative relationships. One important observation is that when the scales of Parts I and II are controlled by questions in Part IV, Social Background, there is a negative relationship. In other words, when total scores are related to such items as attendance at worship, family income, and education the means increase for the theological questions as they decrease for the socio-ethical questions. These data clearly indicate the need for further research on the inconsistent nature of theological and socio-ethical beliefs of this study.

Fourth Null Hypothesis

> There is no observable response pattern or consistency between an individual's theological socio-ethical beliefs and his demographic characteristics.

This null hypothesis relates to some of the most significant findings of the study. While this study is primarily directed to the study of beliefs and the way in which they are related, greater understanding is achieved by relating beliefs to the social and demographic background of the respondents. Clearly the evidence of Chapter VI leaves little doubt about the significant relationship between one's social milieu and his belief system. Thus the null hypothesis is rejected.

Fifth Null Hypothesis

> There is no difference between the beliefs of laymen and ministers.

This research is primarily aimed at a study of Methodist laymen. The relative positions of laymen and ministers within the church does, however, need to be considered. The evidence in

Chapter VII would indicate a rejection of this null hypothesis. Ministers do tend to be more Orthodox and Calvinist in their theological beliefs and to be more Liberal in their socio-ethical beliefs. Ministers also tend to be less variable in their beliefs than laymen and to avoid the extremes of the ideal type continua. These differences are more apparent when combinations of questions are related than when individual questions are compared.

Serendipity Factors

To confine the significance of this study to the issues of the null hypotheses would overlook some important aspects. The importance of some aspects became apparent long after the formulation of the original hypotheses.

First, there is the importance of the methodology of combining individual issues or questions. This holistic approach would clearly indicate that the whole presents a more meaningful concept than any one of the parts. This finding has been noted throughout the study. The first part of this chapter speaks directly to the importance of this methodological approach. When related specifically to this study it means that the developed prototypes or styles permit a better understanding of the religious beliefs of Methodists than the individual questions which are used in the development of these styles.

Second, there is the relative difference between the extremes of the several continua. Liberal and Arminian Methodists seem to be more variable than their respective extremes at the other end of the continua.

Third, the Liberal and Arminian types are also more consistent with respect to the scales of these questions. This is true when single questions are related to each other but it is more evident when questions are combined.

One might expect that the liberal person would experience a greater degree of uncertainty as his beliefs vary from the Orthodox or Conservative positions. However, the evidence of the study would tend to reject this assumption as there is greater scale consistency in the Liberal responses.

Conclusion

As anticipated, some of the most significant findings in the study are demonstrated in the relationship of beliefs to social and demographic characteristics. Evidence at this point would indicate that social and demographic characteristics are causal factors. The reason for such an assumption is that attempts to relate beliefs with social characteristics produced more meaningful and consistent relationships than attempts to relate different beliefs. Such an assumption does not imply that one's belief structure is completely determined by his social condition. Rather the implication is that in the interaction process between beliefs and the existential setting the latter seems to be the more determinant factor. It is at this point that theory related to sociology of knowledge is again relevant to this study. Beliefs and ideas cannot be separated from their social setting. The results of this study would clearly indicate that the beliefs of Methodists are related to, and to some extent determined by, their involvement in the church and in society. The exact nature of the interaction between beliefs and social involvement is difficult to determine within the limits of this study, but the extent of the interaction is evident.

193

APPENDIX A

THE BELIEFS OF METHODISTS

A Study of the Beliefs of Methodists conducted by the
School of Theology of Boston University in behalf of
the Board of Social and Economic Relations of
The Methodist Church.

The Board of Social and Economic Relations of The Methodist Church has asked the faculty of the Boston University School of Theology to make a comprehensive study of The Methodist Church in Social Thought and Action. The significance of such an enquiry at the present time is evident. Methodism has all through its history been noted for its intense social concern. Along with other Christian communions, The Methodist Church today faces the imperative task of rethinking and vitalizing its witness in a rapidly changing culture. It needs to ponder the lessons of its own heritage, to redefine its social motivations and ideals, to assess its present activities and resources, and to evolve creative strategies adequate for new advance in an increasingly complex society.

Your cooperation in completing this questionnaire and returning it to your pastor in a sealed envelope will aid Methodism in knowing for the first time the thinking of its total constituency on basic issues.

Under each of the following headings, please check the one (only one) statement which seems to you to correspond most closely to your own belief. By checking one statement you mean that it expresses better than any other what you regard as centrally important.

If no statement is satisfactory, write your own in the space provided.[1]

---

[1] The above introduction and instructions to the respondent appeared on the first page of the questionnaire. The following pages represent the responses to the various questions for the total sample and by the Jurisdictions of the Methodist Church. A summary of Part III, Social Action, was not included as a part of this study.

Percentage of Response for 5,098 Methodists to Parts I, II, and IV of MR-2 Questionnaire by Jurisdiction.
Vertical Columns total 100.00 Per Cent.

I. RELIGIOUS BELIEFS

	Total Response	Jurisdictions C	NC	NE	SC	SE	W
1. THE BIBLE							
Every word is true because it came directly from God	8.1	6.0	8.0	7.3	10.1	9.4	5.4
The Bible is the inspired Word of God, but not all parts are of equal spiritual value.	32.2	35.8	31.0	30.6	33.3	36.0	30.9
As the unique historical record of God's revelation to inspired men, the Bible contains the word of God	50.3	49.3	52.1	51.9	49.0	46.2	49.4
The Bible is one of several records of man's religious search.	7.2	7.5	6.8	8.4	5.3	5.3	12.2
Write-in and no report.	2.2	1.5	2.1	1.8	2.3	3.1	2.1
2. GOD IS							
the awesome being, wholly other than man and the world, whom we encounter only in Jesus Christ	10.2	4.5	10.8	11.0	11.3	8.2	9.5
the omnipotent Lord who exists eternally in three persons and whose righteous will rules his whole creation.	60.4	62.7	61.7	57.7	61.2	64.8	51.4
the supremely personal Spirit who works in nature and history to realize his purposes	11.8	13.4	11.4	12.2	10.4	12.4	12.7
the creative, perfecting power in nature and history which supports and makes possible the realization of values	11.3	10.4	10.2	12.8	11.1	8.1	18.3
the name given to our highest human aspirations	2.8	7.5	3.0	3.3	1.8	2.1	3.5
Write-in and no report.	3.5	1.5	2.9	3.1	4.1	4.4	4.6

	Total Response	Jurisdiction C	NC	NE	SC	SE	W
3. MAN IS							
a creature of God who in sinful pride has rejected his Creator and deified himself	3.8	7.5	3.3	4.0	3.7	4.9	3.3
a being who has blurred and distorted the divine image in which God has created him.	4.0	6.0	3.9	3.9	3.2	5.8	2.5
a rational being capable of knowing God and entering into fellowship with Him	78.8	82.1	80.0	76.4	81.5	77.5	77.4
a product of nature whose innate powers for achieving goodness, truth, and beauty are almost unlimited	10.6	3.0	10.4	13.1	8.2	8.3	14.9
Write-in and no report.	2.7	1.5	2.4	2.7	3.4	3.5	1.9
4. SIN IS							
a corruption of man's nature inherited from Adam, and rebellious acts resulting from this condition	16.9	29.9	15.3	17.3	14.2	24.9	9.5
a condition of self-centeredness and pride which distorts the wills of men and affects even their best choices.	21.6	25.4	20.4	18.8	21.4	25.3	24.5
voluntary attitudes and actions, partially due to our involvement in society, which are contrary to God's will	51.8	35.8	54.7	53.3	53.6	41.9	55.6
antisocial conduct caused by ignorance or bad environment	4.8	4.5	5.4	6.1	4.7	1.5	5.8
Write-in and no report.	4.9	4.5	4.1	4.5	6.1	6.4	4.6

	Total Response	C	NC	NE	SC	SE	W
5. SALVATION MEANS							
going to heaven and escaping hell	1.6	0.0	1.9	1.1	1.4	1.9	1.4
peace and joy with God through His forgiveness of our sins	42.0	26.9	45.9	43.4	40.5	36.8	38.4
power to live a new life in fellowship with God and man	50.6	68.7	47.5	50.0	51.6	54.7	52.5
the integration and highest fulfillment of the self in harmonious social relations.	2.3	1.5	2.2	2.4	2.1	1.6	4.1
Write-in and no report.	3.5	3.0	2.5	3.2	4.4	5.0	3.7
6. JESUS CHRIST IS							
God Himself, not subject to human limitations . . .	13.8	10.4	14.8	12.0	14.5	14.0	12.7
both divine and human	37.6	52.2	33.8	36.7	37.4	49.0	31.3
a man uniquely endowed and called by God to reveal Him to man	36.8	23.9	39.6	37.6	37.9	27.3	43.1
one of the world's great spiritual teachers	6.7	6.0	7.3	8.5	4.7	3.9	8.7
Write-in and no report.	5.0	7.5	4.6	5.2	5.5	5.8	4.3
7. THE CHRISTIAN CHURCH IS							
the custodian of the authority and grace committed by God to the apostles and their successors . . .	6.3	6.0	7.2	7.0	6.0	3.9	6.4
the faithful congregation in which the pure Word of God is preached and the sacraments rightly administered.	23.8	20.9	24.7	27.7	23.2	21.6	17.8
the community of those who have been renewed through Jesus Christ and empowered by the Holy Spirit . .	35.0	56.7	31.4	30.3	36.6	47.2	30.1
a society of those who have joined together in their quest for the religious life.	30.9	11.9	33.1	31.1	28.9	23.1	42.1
Write-in and no report.	4.0	4.5	3.6	3.9	5.3	4.1	3.7

	Total Response	Jurisdiction C	NC	NE	SC	SE	W
8. MEN ARE SAVED							
entirely by divine grace.	3.8	4.5	4.3	3.6	3.8	3.4	2.5
by believing that Jesus Christ is the Son of God.	9.2	7.5	8.9	9.8	9.5	8.4	10.0
by divine grace when they respond in repentance and trustful obedience.	56.5	68.7	56.0	50.8	56.3	64.8	52.7
by belief in Jesus Christ and upright living.	24.5	14.9	25.1	28.9	25.0	17.7	26.8
by their upright character.	1.4	1.5	1.4	1.9	.5	.7	3.1
Write-in and no report.	4.7	3.0	4.3	5.1	4.9	4.9	4.9
9. RELIGIOUS EXPERIENCE							
We cannot be sure whether our sins are forgiven; God alone knows	3.9	0.0	4.9	4.8	3.5	1.3	4.6
By the inner witness of the Spirit, every Christian can have a sure trust that through the sacrificial love of Christ his sins are forgiven and he is reconciled to God	46.3	55.2	43.8	45.4	48.4	53.8	39.8
Christians may personally experience the presence and power of God in their lives	42.0	31.3	43.5	42.5	40.5	38.7	45.2
God revealed himself vividly to great souls in the past, but does so only infrequently to men today	.3	1.5	.6	0.0	.2	.2	.2
We experience religion whenever we co-operate with our fellows in high ethical endeavors	4.1	6.0	4.4	4.5	2.7	2.5	6.8
Write-in and no report.	3.3	6.0	2.8	2.9	4.7	3.5	3.5

	Total Response	Jurisdiction					
		C	NC	NE	SC	SE	W
10. GROWTH IN GRACE							
Life is so complex and sin so powerful that advance in human righteousness cannot be expected in this life.	.8	1.5	.6	.7	1.4	.7	1.4
Only Christians who receive a second work of grace can live without sin.	1.8	0.0	1.8	2.0	.8	3.0	.4
Christians should expect through the power of God to attain perfect love in this life	11.2	13.4	9.4	10.0	9.8	19.0	7.3
With God's help both individuals and society may progress toward the fulfillment of his purposes .	83.2	76.1	85.4	83.6	84.3	74.5	89.4
Write-in and no report.	3.1	9.0	2.8	3.8	3.8	2.8	1.6
11. THE CHIEF AIM OF MISSIONS SHOULD BE							
to save those who know not Christ, and who will be lost unless he is made known to them	19.6	20.9	20.7	19.5	21.1	19.9	12.5
to bring individuals to accept and live by the good news of the redemptive love of God revealed in Jesus Christ	43.5	38.8	44.6	44.1	45.2	40.2	42.5
to release in both individuals and society the redemptive power of God disclosed in Jesus Christ, so that all human life may be made whole.	23.6	32.8	21.8	19.9	22.3	31.9	23.2
to improve the well-being of people by giving them new and improved methods of agriculture, industry, education, and health	8.8	1.5	8.9	11.7	7.3	3.4	15.8
Write-in and no report.	4.5	6.0	4.0	4.9	4.2	4.6	6.0

		Total Response	Jurisdiction C	NC	NE	SC	SE	W
12.	THE KINGDOM OF GOD IS							
	the supernatural reign of God to be established wholly by divine action	12.7	13.4	13.6	13.0	9.8	11.8	13.9
	the righteous rule of God which depends mainly on God's initiative, but requires man's co-operation	26.3	31.3	25.7	21.6	23.8	35.5	23.9
	the fulfillment of God's purposes which depends mainly on the efforts of men aided by God	53.8	41.8	54.2	57.4	59.2	44.6	56.4
	a name for the ideal social order to be built wholly by human wisdom and effort	1.6	3.0	1.8	2.1	.9	.7	2.1
	Write-in and no report	5.7	10.5	4.7	6.0	6.3	7.4	3.7
13.	BELIEF AND CONDUCT							
	What one believes is all-important, because it determines conduct	43.6	40.3	45.1	39.3	46.1	45.0	41.3
	Our actions are affected by our basic beliefs more than by anything else	37.6	40.3	38.0	36.3	35.0	36.9	42.7
	Though some beliefs are essential, right conduct is much more important than correct beliefs	7.3	4.5	6.2	8.0	7.2	8.5	7.9
	It doesn't matter what one believes—it's how he lives that counts	8.0	9.0	7.4	12.3	7.6	6.2	5.4
	Write-in and no report	3.6	6.0	3.3	4.1	4.1	3.4	2.7

				Jurisdiction			
	Total Response	C	NC	NE	SC	SE	W
14. A CHRISTIAN SHOULD LIVE A GOOD LIFE MAINLY BECAUSE							
it will win an eternal reward, and failure to do so will bring everlasting punishment	11.0	10.4	10.9	12.0	10.7	12.7	6.8
it is the will of God	37.2	31.3	38.0	35.6	36.9	40.4	32.6
all Christians should follow the example of Jesus	31.4	40.3	31.6	32.1	33.9	24.6	37.1
it works better than any other way, bringing more satisfactory results	15.2	11.9	15.2	15.8	12.8	14.2	18.7
Write-in and no report	5.3	6.0	4.3	4.5	5.6	8.1	4.8
15. THE ETHICAL TEACHINGS OF JESUS							
were suitable for a time in the first century for those expecting the end of the world, but have limited application to us	.5	1.5	.4	.6	.5	.4	.6
set up general goals for Christians, but cannot be achieved in this world	1.4	0.0	.8	3.4	1.2	1.3	.6
provide basic principles which are just as valid now as when first uttered	81.1	83.6	80.8	79.0	81.1	82.9	82.8
are the most practical basis for human conduct	14.6	10.4	15.8	15.0	13.7	13.0	14.1
Write-in and no report	2.4	4.5	2.2	2.0	3.5	2.4	2.0
16. LAYMEN ARE							
those who are ministered to by the clergy who are the true church	4.9	0.0	4.8	7.1	3.8	4.1	4.8
people in part-time Christian Service	5.1	1.5	5.2	5.7	5.6	4.3	4.6
nonordained Christians whose function is to help the clergy do the work of the church	61.2	58.2	63.6	61.0	62.4	56.0	61.2
members of the people of God called to a total ministry of witness and service in the world	25.0	35.8	22.9	21.8	23.5	32.5	26.4
Write-in and no report	3.7	4.5	3.5	4.4	4.6	3.2	2.9

	Total Response	Jurisdiction C	NC	NE	SC	SE	W
17. SOCIAL CHANGE							
is no responsibility of the church, since if individuals are soundly converted social problems will take care of themselves.	7.5	13.4	7.3	6.2	7.3	9.7	6.4
is a partial responsibility of the church, but secondary to the transformation of individuals. .	40.9	17.9	41.0	38.5	40.6	46.6	38.6
is of equal importance with individual transformation.	25.8	31.3	25.6	27.8	22.7	23.3	29.7
is even more important than individual conversion, since social conditions greatly affect individuals	9.0	7.5	9.7	9.1	9.0	6.2	11.4
is the all-important task of the church	11.9	22.4	12.1	12.9	14.0	9.4	9.8
Write-in and no report.	4.9	7.5	4.4	5.5	6.3	4.8	4.1
18. A MORE CHRISTIAN SOCIETY WILL COME MAINLY THROUGH							
the conversion of individuals to Jesus Christ . . .	45.0	37.3	43.9	43.0	48.2	53.6	34.2
the efforts of individual Christians for social betterment.	23.2	19.4	22.7	23.3	22.6	20.9	30.5
the leadership of organized churches in advocating measures for social betterment.	18.2	26.9	19.2	18.8	17.3	14.7	19.5
the co-operative efforts of socially minded persons and organizations in securing legislation to advance human welfare	8.7	13.4	9.6	10.6	5.3	5.1	11.4
Write-in and no report.	4.9	3.0	4.6	4.4	6.6	5.6	4.5

	Total Response	Jurisdiction					
		C	NC	NE	SC	SE	W
19. LIFE AFTER DEATH							
Concern with life after death cuts the nerve of social responsibility	.8	1.5	.9	.5	1.1	.7	.4
Concern with life after death weakens one's sense of social responsibility.	2.0	6.0	1.6	2.2	1.4	2.9	2.3
Belief in life after death enhances one's sense of social responsibility	48.0	49.3	47.6	44.1	51.3	49.6	50.4
Belief in life after death is one of the strongest motivations for social responsibility	38.9	37.3	40.4	42.3	35.9	36.4	35.3
Write-in and no report.	10.3	6.0	9.5	11.0	10.4	10.4	11.6
20. HUMAN RIGHTS SHOULD BE SAFEGUARDED BECAUSE							
man is ultimately responsible to God alone, and must be free to fulfill his responsibility. . . .	27.1	11.9	28.2	27.0	27.6	26.4	25.9
people should have unlimited opportunity to develop their capacities as children of God . . .	42.7	52.2	43.4	41.9	44.1	40.4	42.9
man by nature is a being of inherent dignity and worth	14.4	20.9	13.1	14.0	10.7	19.7	14.3
their recognition will lead to a happier society. .	11.5	11.9	11.9	13.3	11.3	8.1	13.1
Write-in and no report.	4.3	3.0	3.4	3.9	6.3	5.4	3.9

I, AS A CHRISTIAN, GET GUIDANCE FROM MY RELIGIOUS BELIEFS AS FOLLOWS:

	DIRECT GUIDANCE FOR MY OWN CONDUCT.	NO DIRECT GUIDANCE, BUT FIND MORAL PRINCIPLES TO GUIDE MY CONDUCT AND SOCIAL POLICY.	INDIRECT GUIDANCE FOR MY CONDUCT AND SOCIAL POLICY.	NO GUIDANCE BUT MAKE DECISIONS ON BASIS OF TASTE AND PRACTICALITY.	NO RESPONSE
21. Whether to drink intoxicants	43.2	36.4	6.4	4.9	9.1
22. What to do about segregation	33.7	38.9	8.2	6.9	12.3
23. Whether to give economic and technical aid to other countries	24.4	36.9	12.3	12.4	13.9
24. What the regulation of marriage and divorce should be.	42.6	33.9	7.0	4.0	12.4
25. Whether to participate in war.	28.4	37.9	10.4	8.9	14.5

II. ETHICAL AND SOCIAL BELIEFS

	Total Response	Jurisdiction C	NC	NE	SC	SE	W
26. TEMPERANCE: I, AS A CHRISTIAN,							
may drink without reference to religious scruples	1.1	0.0	.9	1.5	1.2	.7	1.4
may drink at social gatherings to avoid offending my host	.9	1.5	1.1	.9	.6	.5	1.2
may use alcoholic beverages as long as I do so temperately and within reason	26.8	11.9	28.8	34.8	19.1	17.0	32.8
should totally abstain from alcoholic beverages	57.4	68.7	55.6	51.6	61.7	67.0	51.4
should work for prohibition	9.0	11.9	9.4	7.2	10.2	9.7	7.7
Write-in and no report	4.9	6.0	4.1	4.1	7.2	5.1	5.6
27. WAR: I, AS A CHRISTIAN CITIZEN,							
am obligated to support my country in war when its continued existence is at stake, apart from considerations of justice	47.7	49.3	48.2	51.9	47.5	42.0	47.9
can support or participate in war only for the preservation of justice	41.7	37.3	41.6	37.1	42.0	48.0	39.6
cannot support or participate in war in the nuclear age, since war can no longer serve the interests of justice	3.3	1.5	3.6	2.6	4.1	2.6	3.7
can under no circumstances support or participate in war	2.4	7.5	2.0	3.1	1.5	2.3	3.3
Write-in and no report	4.9	4.5	4.6	5.4	4.9	5.1	5.6

		Total Response	Jurisdiction C	NC	NE	SC	SE	W
28.	RACE							
	Some races are inherently inferior, and are not entitled to equal rights and privileges with those of superior capacity.	.5	0.0	.3	.3	.9	1.2	.4
	Members of all races should have equal opportunities, but segregation is desirable to preserve racial purity	24.0	1.5	19.8	19.4	26.6	43.9	12.4
	Members of all races should have the same opportunities, but present patterns must be changed gradually	53.1	16.4	57.0	56.8	50.8	41.4	60.2
	All discrimination and enforced segregation based on race should be abolished	19.0	79.1	20.2	20.4	18.2	8.3	24.5
	Write-in and no report.	3.3	3.0	2.8	3.1	3.5	5.2	2.6
29.	RACE IN THE ORGANIZATION OF THE METHODIST CHURCH							
	All jurisdictions, conferences, and churches should follow racial lines	14.6	1.5	10.1	9.1	15.9	34.3	6.0
	The future status of the all-Negro jurisdiction and segregated Annual Conferences and local churches should be determined and permissive legislation .	19.4	7.5	16.6	15.8	17.6	33.2	15.4
	The all Negro jurisdiction should now be abolished, and segregated Annual Conferences and local churches should be gradually eliminated by permissive legislation.	20.6	16.4	22.2	23.8	24.1	9.6	24.7
	Racial segregation should be abolished at all levels.	33.5	73.1	39.7	39.9	28.2	9.6	42.5
	Write-in and no report.	12.0	1.5	11.4	11.4	14.2	13.3	11.4

	Total Response	Jurisdiction					
		C	NC	NE	SC	SE	W
30. POLITICS							
is of no concern to the Christian, whose citizenship is not of this world	.5	4.5	.3	.9	.2	.2	1.0
is a necessary evil, and Christians should be careful not to be contaminated by participating in it beyond necessity.	2.2	14.9	2.1	2.0	2.6	1.4	1.7
should call forth the serious and intelligent concern of the conscientious Christian.	65.3	49.3	64.2	65.8	62.7	68.9	67.8
is an area which Christians should regard as a special responsibility.	29.7	29.9	31.2	29.4	30.8	27.4	27.2
Write-in and no report.	2.3	1.5	2.2	1.9	3.6	2.2	2.3
31. A SCHOOL TEACHER SHOULD							
join no "cause" organizations	1.9	1.5	1.4	2.0	2.0	2.5	2.3
join only those organizations approved by the institution employing him	8.6	1.5	6.7	5.4	10.5	16.8	5.4
be free to join any "cause" organization (such as the League of Women Voters, National Association for the Advancement of Colored People, Citizens Council, Americans for Democratic Action, American Legion) so long as his membership does not interfere with his effectiveness in teaching.	71.4	83.6	76.0	74.0	70.1	57.7	74.5
be able to join any "cause" organization.	12.2	7.5	12.2	12.0	11.3	13.3	12.2
Write-in and no report.	5.9	6.0	3.7	6.7	6.1	9.8	5.6

	Total Response	Jurisdiction C	NC	NE	SC	SE	W
32. A METHODIST MINISTER SHOULD							
not speak on controversial social issues.	1.6	1.5	1.7	1.5	1.2	1.5	2.1
speak only on issues on which there is aggrement in his local church.	1.8	1.5	1.5	2.1	1.4	2.1	2.1
be free to take a position on controversial issues if it is in accord with the Social Creed.	9.7	19.4	9.7	13.0	8.4	7.1	8.7
be free to take a position on controversial issues as long as this does not interfere with his parish ministry	14.3	13.4	14.5	15.9	11.8	12.9	16.4
be free to take, on controversial issues, any position which he regards as Christian.	69.3	61.2	69.6	65.0	73.6	71.3	68.0
Write-in and no report.	3.4	3.0	3.0	2.5	3.7	5.0	2.7
33. THE FAMILY							
should seek to reclaim the whole range of functions once performed by the family.	6.8	13.4	6.4	7.9	5.5	7.5	5.6
may share some functions with other institutions, but should retain primary responsibility for moral and religious education	60.4	49.3	63.0	57.5	63.2	54.5	64.7
should share with other institutions the responsibility for all of the functions	24.8	31.3	23.4	24.2	24.7	28.9	23.2
should accept the more limited range of functions left to it as other institutions now care for education, recreation, moral instruction, security for the aged, etc..	3.8	3.0	2.9	6.2	3.1	3.5	3.7
Write-in and no report.	4.3	3.0	4.3	4.2	3.5	5.7	2.9

		Jurisdiction					
	Total Response	C	NC	NE	SC	SE	W
34. PUBLIC POWER PROJECTS LIKE TVA							
are a threat to our free enterprise economy	9.6	1.5	10.2	10.7	9.5	6.9	11.6
are questionable because they tax all our citizens to provide cheap electricity for a few.	13.3	13.4	12.9	17.9	12.8	10.9	10.6
greatly improve the total economic welfare of the nation.	41.8	49.3	42.1	36.6	39.4	49.5	39.4
provide worthy experiments in the extension of democracy	18.7	20.9	18.3	19.0	16.9	19.6	19.9
Write-in and no report.	16.5	14.9	16.5	15.8	21.4	13.1	18.6
35. ECONOMIC AND TECHNICAL AID TO OTHER COUNTRIES SHOULD							
await one caring for our own needs and interests. .	3.1	6.0	2.9	3.4	3.5	2.9	3.1
be granted only if it will advance our military objectives and economic interests	1.3	1.5	1.0	2.1	.9	1.3	1.2
consider the welfare of the peoples involved as well as American interests.	46.0	38.8	45.5	47.6	46.1	47.9	42.5
be allocated on the basis of the needs of humanity as a whole.	45.9	50.7	47.2	43.6	44.6	44.2	49.6
Write-in and no report.	3.6	3.0	3.4	3.4	4.9	3.7	3.7
36. UNITED NATIONS							
World organization involves dangerous infringement on national sovereignty; hence each nation should pursue its own course, making only such temporary alliances as serve its ends	2.5	3.0	2.6	1.9	3.8	2.8	1.5
The UN deserves support as our best political hope for world peace	81.6	74.6	81.5	83.1	79.5	82.0	82.2
The UN deserves full support, but should be superseded as soon as possible by real world government.	8.6	16.4	8.8	7.9	8.4	7.5	10.2
Full world government, abolishing national sovereignty, is the world's best political hope. . . .	1.4	1.5	1.5	1.7	1.2	1.0	1.2
Write-in and no report.	5.9	4.5	5.6	5.5	7.1	6.9	4.9

		Jurisdiction					
	Total Response	C	NC	NE	SC	SE	W
37. THE MAIN PURPOSE OF A PRISON SHOULD BE							
the punishment of the enemies of society	1.3	0.0	1.4	1.4	.6	1.4	1.2
the confinement of criminals whose freedom would endanger society	18.6	10.4	18.0	19.3	18.8	17.9	21.6
the cure of sick and maladjusted persons	4.7	3.0	4.4	5.5	6.1	4.4	3.1
the rehabilitation of offenders and their restoration to normal life in society	70.3	82.1	72.0	68.7	69.3	70.0	67.6
Write-in and no report	5.1	4.5	4.2	5.1	5.1	6.1	6.5
38. OCCUPATIONS SHOULD BE CHOSEN MAINLY IN TERMS OF							
income and social status	.6	1.5	.8	.7	.3	.5	.4
security in job and residence	4.8	3.0	5.2	5.9	4.0	2.8	6.0
personal satisfaction and meaning in work	37.2	26.9	40.2	39.3	35.0	27.6	44.0
use of personal capacities in the service of mankind	14.8	14.9	16.7	14.0	14.2	10.3	18.0
use of personal capacities on the basis of stewardship to God	36.4	50.7	30.9	33.4	40.0	53.2	25.5
Write-in and no report	6.3	3.0	6.2	6.8	6.5	5.6	6.2
39. STATUS OF MEN AND WOMEN							
Woman's place is in the home	7.1	10.4	7.1	7.0	6.4	8.2	5.6
Men and women have complementary but different roles to play	24.1	16.4	23.7	22.0	24.3	27.5	23.9
The principle of full equality must be modified by woman's responsibility to home and children	30.6	26.9	30.4	32.0	30.5	29.1	32.0
Men and women should have equal and identical rights in employment and education in both church and society	34.5	44.8	34.9	35.5	35.0	31.2	35.3
Write-in and no report	3.7	1.5	3.8	3.5	3.8	3.9	3.1

	Total Response	Jurisdiction C	NC	NE	SC	SE	W
40. THE METHODIST CHURCH							
has the true gospel and should not jeopardize its witness by joint activities with other denominations.	1.4	1.5	.7	3.3	1.2	1.6	.6
should co-operate with other Christian bodies in activities that can be done together better than separately.	64.7	62.7	65.6	60.1	67.5	66.0	64.3
should, while co-operating with non-Methodist Christian bodies, seek full union with other Methodist bodies.	7.6	9.0	7.6	7.1	8.4	8.0	6.8
should seek full union with all Christian bodies willing to explore the possibility.	22.9	22.4	23.1	25.9	18.8	20.9	25.3
Write-in and no report.	3.4	4.5	2.9	3.6	4.1	3.5	3.1
41. PUBLIC EDUCATION SHOULD RECEIVE FEDERAL AID							
only if complete control remains with the states.	22.0	9.0	21.1	16.3	25.2	30.4	18.5
only if parochial and private schools are specifically excluded.	12.2	6.0	10.9	15.7	10.8	10.4	16.2
if parochial and private schools receive no direct subsidy but only such indirect aid as bus transportation	3.2	0.0	3.4	4.0	2.9	2.0	3.5
on the basis of need.	54.1	80.6	56.9	55.2	49.8	48.5	53.5
Write-in and no report.	8.5	4.5	7.7	8.8	11.3	8.7	8.3

	Total Response	C	NC	NE	SC	SE	W
42. HEALTH							
Socialized medicine would kill the individual initiative of doctors and the self-reliance of their patients.	20.7	7.5	23.3	20.4	23.2	17.8	15.4
Health insurance is the best way for people to meet the costs of illness.	54.4	58.2	53.0	54.3	53.6	56.7	56.8
The co-operative employment of physicians by voluntary health associations would provide adequate care at lowest cost.	15.2	23.9	15.1	15.3	12.1	15.2	17.8
The government should provide free medical and dental care for all the people.	1.9	3.0	1.7	2.2	1.4	2.0	2.3
Write-in and no report.	7.8	7.5	6.9	7.9	9.8	8.2	7.8
43. IN LABOR LEGISLATION THE FEDERAL GOVERNMENT SHOULD							
pass "right to work" laws and curb the power of labor unions.	29.6	14.9	30.1	29.6	32.7	28.8	26.6
aim primarily at controlling unethical labor practices and racketeering.	44.6	53.7	44.3	44.9	43.4	42.3	49.4
protect labor's right to a union shop but limit the right to strike in the public interest.	14.4	20.9	14.2	14.4	10.4	16.8	14.7
protect labor unions in provision for union shop, collective bargaining, etc.	3.3	6.0	3.7	3.1	2.0	3.1	4.2
Write-in and no report.	8.2	4.5	7.7	8.2	11.6	8.9	5.0
44. THE FEDERAL GOVERNMENT SHOULD							
let the farmer care for himself and his soil.	9.4	1.5	12.9	8.6	10.2	5.0	5.8
concern itself only with soil conservation.	9.3	3.0	10.6	8.3	9.6	7.1	10.4
concern itself with control of agricultural surpluses and with soil conservation, but not with price support	24.5	17.9	25.1	27.0	20.9	20.9	29.0
act to stabilize farm prices, control surpluses, and conserve the soil	47.9	70.1	43.0	48.4	47.9	56.1	46.9
Write-in and no report.	9.0	7.5	8.4	7.6	11.3	10.9	7.9

IV. SOCIAL BACKGROUND

59. AGE

1. 10-14	.8
2. 15-19	3.6
3. 20-24	4.1
4. 25-34	16.7
5. 35-44	23.2
6. 45-54	21.3
7. 55-64	14.7
8. 65-	12.0
9. No report	3.5

60. SEX

1. Male	44.4
2. Female	47.7
3. No report	7.9

61. MARITAL STATUS

1. Married	77.7
2. Single	10.9
3. Widow or widower	6.5
4. Divorced	1.1
5. No report	3.8

62. EDUCATION	
1. Elementary School	
1. Attended	2.9
2. Completed	5.4
2. High School	
3. Attended	10.8
4. Completed	24.6
3. College	
5. Attended	19.2
6. Completed	14.1
4. Graduate School	
7. Attended	6.1
8. Completed	13.4
5. No report	3.5
63. STATE YOUR RACIAL BACKGROUND	
1. White	82.5
2. Non-white	1.4
3. No report	16.2
64. STATE YOUR EXACT OCCUPATION	
1. Professional	15.5
2. Farm Operators & Managers	9.4
3. Clerical Workers	7.0
4. Sales Workers	3.2
5. Craftsmen, Foremen & Kindred Workers	4.8
6. Operatives	2.2
7. Domestic Services	.2
8. Service Workers	.9
9. Farm Laborers & Laborers	.8
10. Housewives, Retired, Students, & Unemployed	8.7
11. Ministers	9.5
12. No report	37.6

65. FAMILY INCOME PER YEAR

1. Under $2,500	10.1
2. $2,500-4,999	28.2
3. $5,000-6,999	25.2
4. $7,000-9,999	16.6
5. $10,000-14,999	7.9
6. $15,000 & over	3.0
7. No report.	8.9

66. SIZE OF COMMUNITY IN WHICH YOU WERE REARED

1. Open Country	28.9
2. Village under 250.	6.0
3. Town 250-2,499	20.5
4. City 2,500-4,999	6.5
5. City 5,000-9,999	5.7
6. City 10,000-24,999	6.0
7. City 25,000-49,999	4.1
8. City 50,000-99,999	3.3
9. City 100,000-249,999	3.1
10. City 250,000-499,999	8.7
11. City over 500,000.	4.7
12. No report.	2.5

67. SIZE OF COMMUNITY IN WHICH YOU NOW RESIDE

1. Open Country	12.2
2. Village under 250.	4.6
3. Town 250-2,499	20.1
4. City 2,500-4,999	8.4
5. City 5,000-9,999	8.0
6. City 10,000-24,999	10.9
7. City 25,000-49,999	7.6
8. City 50,000-99,999	4.7
9. City 100,000-249,999	3.3
10. City 250,000-499,999	10.8
11. City over 500,000.	5.7
12. No report.	3.8

68. IN WHAT CHURCH WERE YOU REARED?

1. Methodist	66.5
2. Presbyterian	5.4
3. Congregational	2.5
4. Baptist	6.8
5. Lutheran	3.4
6. Episcopal	.9
7. Roman Catholic	.9
8. Other	8.6
9. None	1.8
10. No report	3.3

69. SIZE OF CHURCH IN WHICH YOU WERE REARED

1. Under 50 members	7.0
2. 50-99 members	15.8
3. 100-249 members	28.2
4. 250-499 members	18.3
5. 500-999 members	10.1
6. 1,000-1,499 members	4.5
7. 1,500-2,499 members	2.1
8. Over 2,500 members	1.1
9. No report	13.0

70. SIZE OF CHURCH IN WHICH YOU NOW BELONG

1. Under 50 members	1.5
2. 50-99 members	5.9
3. 100-249 members	18.4
4. 350-499 members	23.3
5. 500-999 members	17.5
6. 1,000-1,499 members	9.4
7. 1,500-2,499 members	10.1
8. Over 2,500 members	2.1
9. No report	11.8

71. HOW LONG AGO DID YOU JOIN THE METHODIST CHURCH?

1. 0-6 years.	14.9
2. 7-12 years	11.6
3. 13 up.	61.8
4. No report.	11.8

72. ESTIMATE THE NUMBER OF SUNDAYS ATTENDED DURING THE PAST YEAR.- WORSHIP

1. 1-4.	3.3
2. 5-12	5.8
3. 13-24.	9.7
4. 25-36.	17.7
5. 36 up.	56.7
6. No report.	6.9

73. ESTIMATE THE NUMBER OF SUNDAYS ATTENDED DURING THE PAST YEAR.- SUNDAY SCHOOL

1. 1-4.	5.4
2. 5-12	4.0
3. 13-24.	5.1
4. 25-36.	10.9
5. 36 up.	37.2
6. No report.	37.5

74. HOW MUCH DOES YOUR FAMILY CONTRIBUTE WEEKLY TO YOUR CHURCH?

1. $ .00-$1.00.	12.2
2. $1.01-$2.00.	19.4
3. $2.01-$3.00.	15.1
4. $3.01-$4.00.	10.8
5. $4.01-$5.00.	9.0
6. $5.01-$10.00	19.2
7. Over $10.00.	7.9
8. No report.	6.4

75. ARE YOU RELATED TO ANY OF THE FOLLOWING CHURCH ORGANIZATIONS? - MEMBER

1. WSCS	13.1
2. Methodist Men.	5.8
3. MYF.	1.3
4. Official Board	7.9
5. Choir.	2.3
6. Church School Teacher.	3.4
7. Other.	2.7
8. None	31.4
9. No report.	32.1

76. ARE YOU RELATED TO ANY OF THE FOLLOWING CHURCH ORGANIZATIONS? - OFFICER

1. WSCS	8.2
2. Methodist Men.	1.2
3. MYF.	1.9
4. Official Board	5.0
5. Choir.	.5
6. Church School Teacher.	1.5
7. Other.	3.4
8. None	8.3
9. No report.	70.0

77. CHECK YOUR POLITICAL PREFERENCE

1. Republican	49.4
2. Democrat	33.1
3. Independent.	11.5
4. Other...	1.0
5. No report.	5.1

78. NUMBER OF PERSONS IN HOUSEHOLD

1. One	6.7
2. Two	25.4
3. Three	18.2
4. Four	21.7
5. Five	14.3
6. Six up	9.6
7. No report	3.9

APPENDIX B

The following tables are bivariate distributions of total scores representing the various scales of the questionnaire: "The Beliefs of Methodists."

The horizontal distribution in Tables 1,2,3, and 6 is derived from the total of five questions of the Orthodox-Liberal continuum. These questions are: 1--The Bible, 2--God Is, 3--Man Is, 4--Sin Is, and 6--Jesus Christ Is. The lower values represent the Orthodox position and the higher values represent the Liberal responses.

The vertical distribution of Table 1 and the horizontal distribution of Tables 4,5, and 7 are derived from the total of all five questions in the Calvinist-Arminian scale. These questions are: 8--Men Are Saved, 9--Religious Experience, 10--Growth in Grace, 11--The Chief Aim of Missions Should Be, and 12--The Kingdom of God Is. The lower values represent the Calvinist position while the greater values represent the Arminian position.

The vertical distribution of Tables 2 and 4 is constructed from the totals of three issues related to social change and human

220

rights. The questions are: 17--Social Change, 18--A More Christian Society Will Come Mainly Through, and 19--Life After Death. The lower total values represent a personal response orientation while the greater values represent a social response orientation.

The vertical distributions of Tables 3 and 5 are obtained from the total scores of five questions related to the source of one's guidance for his conduct. The five issues are: 21--Whether to drink intoxicants, 22--What to do about segregation, 23--Whether to give economic and technical aid to other countries, 24--What the regulation of marriage and divorce should be, and 25--Whether to participate in war. The lower values would indicate that one obtained direct guidance from his religious beliefs while the larger scores represent no guidance from his religious beliefs "but make decisions on basis of taste and practicality."

The vertical distributions of Tables 6 and 7 are obtained from the total scores of eight political questions. They are: 30--Politics, 34--Public Power Projects Like TVA, 35--Economic and Technical Aid to Other Countries Should, 36--United Nations, 41--Public Education Should Receive Federal Aid, 42--Health, 43--In Labor Legislation the Federal Government Should, and 44--The Federal Government Should.

221

A low total score represents a conservative position while the high score represents a Liberal position.

TABLE 1

A Bivariate Distribution of Total Scores for Selected Questions in the Orthodox-Liberal Scale by Questions in the Calvinist-Arminian Scale for 5098 Methodists

		Total Scores for Orthodox-Liberal Scale (Q. 1-4 and 6)																
	Total	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Total	5098	0	4	14	77	204	410	637	957	1095	829	362	249	122	75	41	17	5
[a]5	0																	
6	0																	
7	4					1		1	1		1							
8	6		1			1	1	1	1			1						
9	40		1	2	4	13	4	8	2	3	1		1	1				
10	104			2	10	14	25	15	15	9	7	4	2		1			
11	234		1	3	9	32	31	43	53	33	16	2	7	2	1	1		
12	474			2	14	38	73	77	83	83	61	24	7	7	3	2		
13	799		1	1	19	55	90	128	162	163	98	40	25	11	4	2		
14	1181			3	15	25	94	182	248	253	210	78	40	22	9	1	1	
15	1192			1	3	20	61	102	254	316	228	99	68	20	14	5	1	
16	614				3	3	24	54	93	149	134	65	49	24	10	4	1	1
17	245					1	6	18	31	61	51	25	23	11	12	6		
18	95					1	1	4	9	18	15	10	11	12	5	6	3	
19	52							4	5	4	4	6	7	5	6	5	4	2
20	25									1	1	5	4	6	1	5	1	1
21	23									2	2	3	5	1	6	1	2	1
22	10														3	3	4	

[a] Total Scores for Calvin-Arminian Scale (Q. 8-12)

Source: MESTA Research, 1960, Boston University.

TABLE 2

A Bivariate Distribution of Total Scores for Selected Questions of the Orthodox-Liberal Scale By Questions 17, 18, and 20 for 5098 Methodists

		Total Scores for Orthodox-Liberal Scale (Q. 1-4 and 6)																
	Total	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Total	5098	0	4	14	77	204	410	637	957	1095	829	362	249	122	75	41	17	5
[a]3	96			1	6	11	15	16	12	14	12	3	4	2				
4	520		4	5	16	37	70	70	118	105	60	20	7	4	3	1		
5	989			2	23	50	100	157	200	224	134	56	28	10	3	2		
6	926			3	12	34	76	115	171	216	164	55	51	16	8	4	1	
7	885			1	9	34	61	106	194	170	155	70	44	22	13	3	3	
8	775			1	7	22	50	94	120	168	134	76	43	30	18	9	2	1
9	482				3	5	12	46	86	107	95	43	36	22	13	9	5	
10	282			1	1	4	18	18	34	63	50	30	29	12	9	7	4	2
11	99					4	3	11	18	21	18	6	2	3	7	4	2	
12	34					3	5	4	2	5	6	2	4	1		1		1
13	10								2	2	1	1	1		1	1		1

[a] Total Score for Relevance Scale (Q, 17, 18, and 20)

Source: MESTA Research, 1960, Boston University

TABLE 3

A Bivariate Distribution of Total Scores for Selected Questions in the Orthodox-Liberal Scale by Questions 21-25 for 5098 Methodists

		Total Scores for Orthodox-Liberal Scale (Q. 1-4 and 6)																
	Total	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Total	5098	0	4	14	77	204	410	637	957	1095	829	362	249	122	75	41	17	5
[a] 5	762		1	5	21	52	102	99	161	169	88	29	24	6	4		1	
6	193				7	10	13	26	45	51	26	8	5		1			1
7	395			1	8	17	44	61	75	82	61	27	10	5	3	1		
8	919		1	4	17	58	86	130	156	203	139	53	31	23	11	6	1	
9	511				9	18	38	67	98	100	89	47	30	11	3	1		
10	982		1	3	9	19	55	101	186	213	188	89	53	30	14	16	4	1
11	357				1	14	21	47	78	73	65	25	13	8	7	3	2	
12	309		1		3	7	29	41	44	71	53	21	21	7	6	5		
13	185				2	3	11	18	38	39	35	16	10	10		1	1	1
14	161					4	8	16	20	32	33	16	16	7	6	1	2	
15	145			1		2	2	16	34	27	17	12	21	8	3	1	1	
16	73							6	12	14	15	6	7	4	6	1	1	1
17	27							1	2	6	4	3	4	1	3	2	1	
18	27							4	3	5	4	4	3		4			
19	9								1	3	4	1	1					
20	43						1	4	4	7	8	5	1	2	4	3	3	1

[a] Total Scores for Guidance Scale (Q. 21 - 25)

Source: MESTA Research, 1960, Boston University.

TABLE 4

A Bivariate Distribution of Total Scores for Questions
of the Calvinist-Arminian Scale by Questions
17, 18, and 20 for 5098 Methodists

		Total Scores for the Calvin-Arminian Scale (Q. 8 - 12)																	
	Total	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Total	5098	0	0	4	6	40	104	234	474	799	1181	1192	614	245	95	52	25	23	10
[a]3-	96			1		4	6	12	16	22	19	10	3	2	1				
4	520			1	2	11	18	52	83	99	108	102	36	4	4				
5	989			1	1	10	24	56	101	176	247	238	89	39	3	2	1	1	
6	926			1	1	7	18	35	77	165	230	221	114	38	13	3	2	1	
7	885					5	17	25	78	121	240	215	119	36	13	5	3	7	1
8	775				1	2	13	30	64	101	164	190	101	56	27	16	6	2	2
9	482				1		4	16	30	63	96	122	81	33	19	8	4	3	2
10	282					1	3	3	14	35	50	65	44	31	11	12	7	5	1
11	99						1	1	8	14	23	17	17	4	2	4	2	3	3
12	34							3	1	2	4	11	8	2	1	1			1
13	10							1	2	1		1	2		1	1		1	

[a] Total Scores for Relevance Scale (Q. 17, 18, and 20)

Source: MESTA Research, 1960, Boston University.

TABLE 5

A Bivariate Distribution of Total Scores for Questions
of the Calvinist-Arminian Scale by Questions
21-25 for 5098 Methodists

		Total Scores for the Calvin-Arminian Scale (Q. 8 - 12)																	
	Total	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Total	5098	0	0	4	6	40	104	234	474	799	1181	1192	614	245	95	52	25	23	10
[a] 5	762					8	22	49	87	124	180	174	86	20	10	1		1	
6	193					1	8	7	19	30	45	44	29	7	1	1		1	
7	395				1	4	9	21	38	78	102	87	37	12	2		2	1	1
8	919			1	2	13	18	67	109	155	212	195	95	31	16	5			
9	511			1		1	13	21	46	83	122	133	54	21	13	3			
10	982				1	9	6	23	63	144	240	252	131	58	16	19	10	5	5
11	357				1		8	12	31	60	80	82	50	17	8	3	2	2	1
12	309			1		2	10	11	26	43	72	66	37	22	11	2	2	4	
13	185						3	7	15	20	46	43	20	19	4	3	2	1	2
14	161			1		1	4	7	11	19	32	38	24	12	4	1	2	4	1
15	145				1		3	3	14	19	25	41	24	10	3	2			
16	73							3	7	10	6	13	13	7	3	6	2	3	
17	27							1	2	2	5	8	3	2	1	2	1		
18	27					1		1		7	3	9	1		1	3		1	
19	9								2	1	3		2	1					
20	43							1	4	4	8	7	8	6	2	1	2		

[a] Total Scores for Guidance Scale (Q. 21 - 25)

Source: MESTA Research, 1960, Boston University.

TABLE 6

A Bivariate Distribution of Total Scores for Selected Questions in the Orthodox-Liberal Scale by Eight Political Questions for 5098 Methodists

		Total Scores for Orthodox-Liberal Scale (Q. 1-4, and 6)																
	Total	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Total	5098	0	4	14	77	204	410	637	957	1095	829	362	249	122	75	41	17	5
[a]8-9	0																	
10-11	6					1	2	1		1		1						
12-13	32					2	4	4	4	6	6	3	1	1	1			
14-15	133				3	8	11	21	26	26	15	9	7	3		1	3	
16-17	430		1	1	8	18	38	61	77	77	73	28	23	12	8	2		3
18-19	885		1	2	10	43	70	101	169	197	144	60	39	33	11	4	1	
20-21	1244			6	21	53	76	150	251	283	201	85	65	23	15	12	2	1
22-23	1500		2	3	27	59	152	184	285	298	222	121	76	33	22	11	5	
24-25	733			2	8	18	51	96	130	178	139	44	29	10	15	9	4	
26-27	123					2	5	16	15	26	26	11	8	7	3	2	1	1
28-29	12						1	3		3	3		1				1	
30-31	0																	

[a]Total Scores for Political Scale (Q. 30, 34-36, and 41-44)

Source: MESTA Research, 1960, Boston University.

TABLE 7

A Bivariate Distribution of Total Scores for Questions
of the Calvinist-Arminian Scale by Eight
Political Questions for 5093 Methodists

		Total Scores for the Calvin-Arminian Scale (Q. 8 - 12)																	
	Total	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Total	5098	0	0	4	6	40	104	234	474	799	1181	1192	614	245	95	52	25	23	10
[a]8-9	0																		
10-11	6			1				1		1		1	1	1					
12-13	32					2	1	4	4	3	8	5	3	2					
14-15	133						6	5	11	26	29	21	17	8	4	2	2	1	1
16-17	430					6	9	20	40	62	107	87	57	19	10	6	2	5	
18-19	885					13	19	45	98	135	210	186	101	37	16	7	7	8	3
20-21	1224			1	1	9	27	55	127	209	278	290	143	59	23	11	7	3	1
22-23	1500				3	8	31	67	128	238	351	379	177	75	25	13	2	2	1
24-25	733			1	2	1	10	33	57	103	172	194	96	34	15	9	3	1	2
26-27	123			1		1	1	4	9	20	21	28	18	9	2	4	2	2	1
28-29	12									2	5	1	1	1				1	1
30-31	0																		

[a] Total Score for Political Scale (Q. 30, 34 - 36, and 41 - 44)

Source: MESRA Research, 1960, Boston University.

BIBLIOGRAPHY

Alpart, Gordon W. The Individual and His Religion. New York: Macmillan Co., 1952.

Baille, Donald, and Marsh, John (eds.). Intercommunion. New York: Harper and Brothers, 1952.

Bucke, Emory Stevens. Doctrines and Discipline of the Methodist Church. Nashville: The Methodist Publishing House, 1960.

Cameron, Richard M. Methodism and Society in Historical Perspective. Vol. I. New York: Nashville Abington Press, 1960.

Casey, Robert S., Perry, James W., Berry, Madeline M., and Kent, Allen (eds.). Punched Cards. 2d ed. New York: Reinhold Publishing Co., 1958.

Erwin, Warren M. (ed.). General Minutes of the Annual Conferences of the Methodist Church. A Report Prepared by the Department of Research and Statistics. Chicago, 1954.

Fichter, Joseph H. Social Relations in the Urban Parish. Chicago: University of Chicago Press, 1954.

________. Southern Parish. Vol. I: Dynamics of a City Church. Chicago: University of Chicago Press, 1951.

Ford, Thomas R. (ed.). The Southern Appalachian Region. Lexington: University of Kentucky Press, 1962.

Hyman, Herbert. Survey Design and Analysis. Glencoe, Ill.: The Free Press, 1955.

Lagarsfeld, Paul F., and Rosenberg, Morris (eds.). The Language of Social Research. Glencoe, Ill.: The Free Press, 1955.

Lenski, Gerhard. The Religious Factor. Garden City: Doubleday and Co., Inc., 1963.

Lerner, Daniel (ed.). The Human Meaning of the Social Sciences. Cleveland: The World Publishing Co., 1963.

Lindgey, Gardner (ed.). Handbook of Social Psychology. Cambridge: Addison-Wesley Publishing Co., Inc., 1954.

Mannheim, Karl. Ideology and Utopia. Translated by Louis Wirth and Edward Shils. New York: Harcourt, Brace and Co., 1936.

Martindale, Don. The Nature and Types of Sociological Theory. Boston: The Riverside Press, 1960.

Marx, Karl. The Communist Manifesto. Edited by D. Ryanzanoff. London: M. Lawrence Limited, 1930.

________. A Contribution to the Critique of Political Economy. 2d ed. revised. Translated from the 2d German ed. by N.I. Stone. New York: The International Library Publishing Co., 1904.

Merton, Robert K. Social Theory and Social Structure. Glencoe, Ill.: The Free Press, 1957.

Muelder, Walter George. Methodism and Society in the Twentieth Century. New York: Abingdon Press, 1961.

Niebuhr, H. Richard. The Social Sources of Denominationalism. Cleveland: The World Publishing Co., 1962.

Phillips, Bernard S. Social Research. New York: Macmillan Co.; London: Callier-Macmillan Limited, 1966.

________. Sociology: Social Structure and Change. Third draft. To be published in 1969.

Salisbury, William Seward. Religion in American Culture. Homewood, Ill.: The Dorsey Press, 1964.

Schilling, Sylvester Paul. Methodism and Society in Theological Perspective. Vol. III. New York: Abingdon Press, 1960.

Schneider, Louis (ed.). Religion, Culture, and Society. New York: John Wiley, 1964.

Sklare, Marshall (ed.). The Jews. Glencoe, Ill.: The Free Press, 1958.

Stotts, Herbert E. An Introduction to Sociology of Religion. Revised ed. Boston: Wesley Press, 1958.

________. The Church Inventory Handbook. Boston: The Wesley Press, 1952.

Stotts, Herbert E., and Deats, Paul Kindred. Methodism and Society: Guidelines for Strategy. Vol. IV. New York: Abingdon Press, 1962.

Tawney, R. H. Religion and the Rise of Capitalism. New York: The New American Library, 1961.

Veblen, Thorstein. The Theory of the Leisure Class. New York: The New American Library, 1957.

Von Werner Harerberg (Herausgegeben). Was glauben die Deutschen. Munchen: Chir. Kaiser Verlag; Mainz: Matthias-Grunewald Verlag, 1968.

Weber, Max. The Methodology of the Social Sciences. Glencoe, Ill.: The Free Press, 1949.

________. The Protestant Ethic and the Spirit of Capitalism. Translated by Talcott Parsons. New York: Charles Scribner's Sons, 1958.

________. The Sociology of Religion. Translated by Ephraim Fischoff. Boston: Beacon Press, 1963.

________. The Theory of Social and Economic Organization. Translated by A. M. Henderson and Talcott Parsons. New York: The Free Press, 1947.

Young, Pauline. Scientific Social Surveys and Research. New York: Prentice Hall Inc., 1939.

Young, Robert K., and Valdman, Donald J. Introductory Statistics for the Behavioral Sciences. New York: Holt, Rinehard and Winston, 1965.

VITA

Charles Henry Moore is the first of two boys born to J. Claude Moore and Lillian L. (Rohlfling) Moore of St. Louis, Missouri on January 28, 1933. He attended public schools in St. Louis where he was active in athletics. During his high school years he was active in the Methodist Youth Fellowship and held several offices in the Annual, Jurisdictional, and National Conferences of the Methodist Youth Fellowship. He obtained an A.B. degree from Central Methodist College in 1955, with a major in social science and a minor in philosophy and religion. In the summer of 1955 he was married to Willa Dean Harcort Brown of Atchison, Kansas. She received a B.S. degree in elementary education from Central Methodist College in 1955 and has taught six years in the primary grades.

During his college career Mr. Moore served as a student pastor of the Methodist Churches in Iberia and Calleo, Missouri.

Between 1955 and 1958 he attended and graduated from Boston University School of Theology. During this time he served as a student pastor and research assistant in the Marblehead Methodist Church and in the First Methodist Church of Lynn, Massachusetts. Mr. Moore was ordained an elder in the St. Louis Conference of the Methodist Church in 1959. In 1959 he worked as a lab director of Church Surveys at Boston University.

Between 1960 and 1965 he was a pastor of two rural churches in Chesterfield, New Hampshire.

After completing residency requirements for his doctoral work at Boston University he was an Assistant Professor of Sociology at Morningside College in Sioux City, Iowa between 1965 and 1968. After spending the fall of 1969 in completing the requirements for his doctoral work, he is teaching the spring semester at Westmar College in LeMars, Iowa.

Charles and Willa have three children: Ivan Charles, 10; Jean Ann, 8' and Alan Claude, 3.